



9.18.17.

Library of the Theological Seminary.

PRINCETON, N. J.

Division I.....

Section 7.









# The <sup>✓</sup>Missionary Review of the World

VOL. XXXIX. OLD SERIES

VOL. XXIX. NEW SERIES

Founded in 1878 by  
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief. 1888 to 1911  
REV. ARTHUR T. PIERSON, D.D.

**JANUARY TO DECEMBER, 1916**

*EDITOR*

DELAVAN L. PIERSON

*ASSOCIATE EDITORS*

REV. D. L. LEONARD, D.D.

BELLE M. BRAIN

*EDITORIAL COUNCIL*

REV. LEMUEL CALL BARNES, D.D.  
BISHOP HUGH L. BURLESON, S.T.D.  
W. T. DEMAREST  
W. E. DOUGHTY  
REV. JOHN G. FAGG, D.D.  
REV. W. H. GRIFFITH THOMAS  
HARRY WADE HICKS

REV. S. G. INMAN  
REV. GEORGE HEBER JONES, D.D.  
MRS. HELEN BARRETT MONTGOMERY  
REV. H. F. SWARTZ, D.D.  
REV. F. C. STEPHENSON, M.D.  
F. P. TURNER  
REV. STANLEY WHITE, D.D.

PUBLISHED BY THE

MISSIONARY REVIEW PUBLISHING COMPANY

156 FIFTH AVENUE, NEW YORK

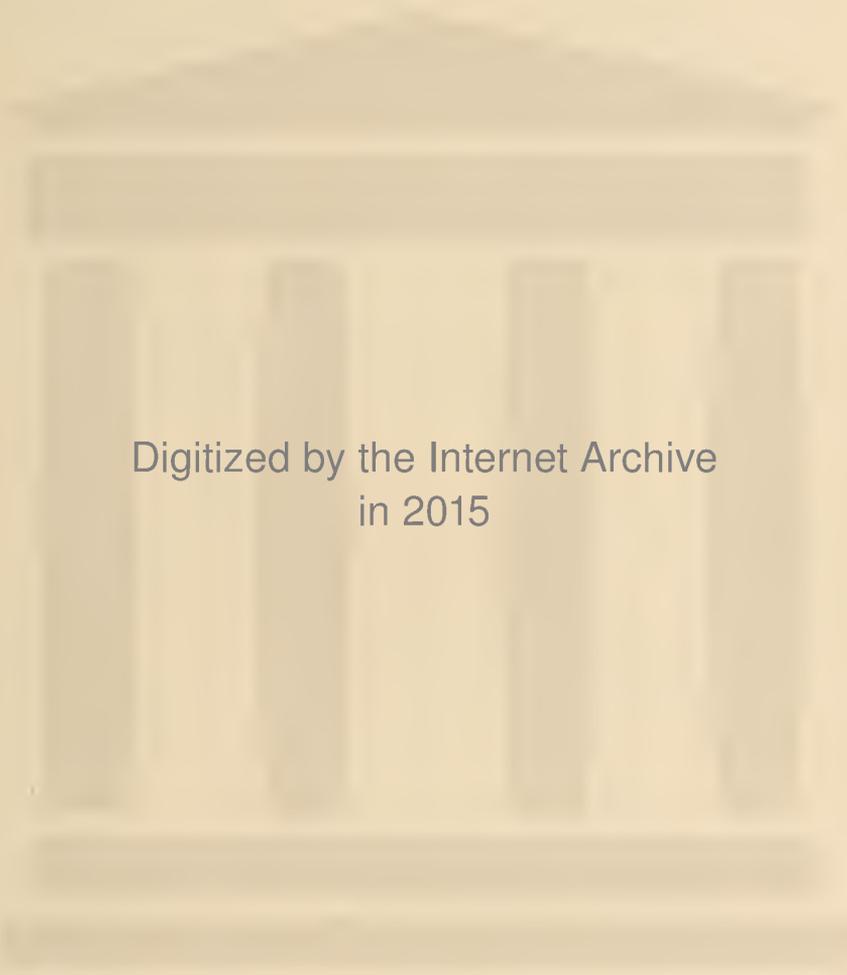
ROBERT E. SPEER, *President*  
FRANK L. BROWN, *Vice-President*  
WALTER MCDUGALL, *Treasurer*  
DELAVAN L. PIERSON, *Secretary*  
PROF. HARLAN P. BEACH

MRS. HENRY W. PEABODY  
FLEMING H. REVELL  
DICKINSON W. RICHARDS  
MRS. A. F. SCHAUFFLER  
REV. CHARLES R. WATSON, D.D.

COPYRIGHT, 1916  
BY THE  
MISSIONARY REVIEW PUBLISHING COMPANY

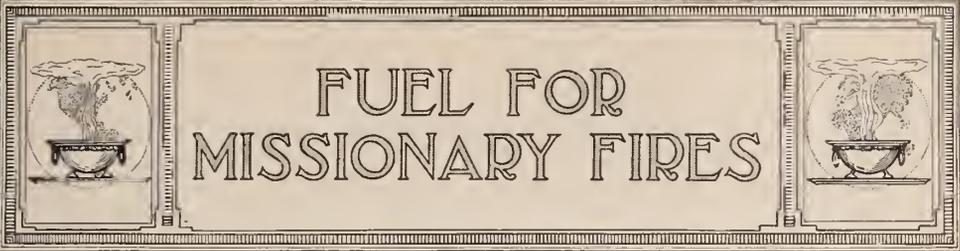
---

*Printed in the United States*



Digitized by the Internet Archive  
in 2015





# FUEL FOR MISSIONARY FIRES

1. Nearly two million volumes of the Bible or portions of the Bible were issued in China last year by the American Bible Society. It is difficult to keep pace with the demand. (See page 276.)
2. Dr. Wanless, a medical missionary in India, has within one year performed twice as many operations as the total performed in all the government hospitals within a radius of 250 miles from Miraj, where his hospital is located. (See page 269.)
3. Public health campaigns, conducted by Y. M. C. A. workers, are reaching thousands of men and women in China, and demonstrate some of the by-products of Christian missions. (See page 306.)
4. Large territories in India are still wholly uncivilized. In Bengal, for example, there are nineteen million people without a single Christian living among them. (See page 301.)
5. While there have been hindrances and losses to Christianity in India, due to the European war, the spiritual gains to the native church up to the present time are reported by Mr. Herbert Anderson, an experienced missionary, to outweigh all other losses. (See page 266.)
6. At the beginning of American occupation of the Philippine Islands, the Bible was almost an unknown factor in the life of the islanders. Now, however, the Bible societies have issued the Bible in whole or in part in thirteen different languages of the islands. (See page 276.)
7. At the dedication service of the cathedral in Tai An Fu, China, the preacher was a missionary who in the Boxer year had been obliged to flee for his life from that same city. (See page 307.)
8. One of the great opportunities in America is that among the more than four thousand students from foreign countries, destined to be future leaders in their home lands, who are now studying in educational institutions in the United States. (See page 310.)
9. At the request of Chinese Christians, a native hotel-keeper in Hankow, China, has agreed to place a copy of the New Testament in each of the bedrooms of his hotel. (See page 311.)
10. Fifty cuts on the body of a five-months-old baby found by a missionary in West Africa had been made by a witch-doctor in order to let out evil spirits. This is but one evidence of paganism and the need for Christian teaching. (See page 315.)
11. If peace comes to Mexico under the Carranza government, Protestant Christianity will have an unusual opportunity in educational work. Already several prominent Protestant Christians have been appointed to responsible educational positions. (See page 243.)



ROBERT E. SPEER

A snapshot of the Chairman of the Congress on Christian Work in Latin America, which met at Panama, February 10 to 19, 1916

THE

# MISSIONARY REVIEW



OF THE WORLD



Vol. XXXIX, No. 4  
*Old Series*

APRIL, 1916

Vol. XXIX, No. 4  
*New Series*

## SIGNS OF THE TIMES

### HOPEFUL SIGNS IN INDIA

THE movements for the development of an intelligent native Christian leadership in India are most encouraging. Native Indian missionary societies have been formed to reach the unevangelized, and conferences of Indian Christians are held annually. During the last week in December, the second All-Indian Conference was convened at Allahabad. About seventy-five delegates came representing bodies of Christians in fifteen provinces. There were clergymen, legislators, physicians, lawyers, judges, police officers, public officials, college professors, teachers, engineers, and business men. All except two were university men. This in itself is an answer to the slur that all Indian Christians are ignorant, low-caste Hindus. The Gospel is preached to the poor and the outcast, but it is the

glory of Christ that His Gospel can take the ignorant and despised sinners and elevate them to a high plane of character, intelligence, and influence.

At the Conference, among the interesting topics discussed were: (1) the disabilities of Indian Christians in certain provinces; (2) the need for technical training; (3) the Christians and military service; (4) the divorce laws and (5) Christians in public office. A remarkable spirit of harmony prevailed in spite of the fact that the delegates came from so many different denominations, provinces and walks in life.

The recent Eddy campaigns in India may be expected to have a still greater effect on the coming generation than on the present. In South India alone over 310,000 people listened to the Gospel and 835 new villages were entered. There

---

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

were 8,000 volunteer workers enlisted and over 13,000 enrolled in Bible training classes. The decisions for Christ numbered 6,422. In Madura there were 3,000 Hindus present every night.

### SPIRITUAL UNREST AMONG HINDUS

THERE are some significant signs of spiritual unrest and the breaking down of Hinduism. Rev. Norman Tubbs, of Agra, writes that Christian thoughts and ideals are sapping the very foundations of Hindu beliefs and customs. "Many of us," he says, "feel that there may come before long a great landslide of the upper classes to Christianity. But that will never come until there is a deepened sense of sin and the message of the Cross is accepted. The Brahman is hardened with spiritual pride, but a large Christian Church drawn from the despised outcastes, cleansed, sanctified, uplifted, and educated, will do more than anything else to convince the proud Brahman of sin and salvation."

There is need for a great educated Christian leadership in India, but many missionaries testify that where the work among low-castes is most successful there are the greatest opportunities for reaching the higher castes also.

### YOUNG WOMEN'S WORLD WORK

IT is difficult to believe that organized missionary work by women is only a half-century old. Yet it is true the first women missionaries were sent out to the foreign fields only about a half-century ago and the first woman's missionary society recently

celebrated its jubilee. On March 3rd, the Young Women's Christian Association marked its fifty-year milestone with appropriate pageants and demonstrations. The Association, which was organized in Boston in 1866, has, like the Y. M. C. A., spread into many parts of the world and has a magnificent headquarters building in New York. The key-words of its history are "Sisterhood and Service." The following striking contrasts reveal some of the marks of growth and world-wide service.

"1866: Thirty members formed the first Young Women's Christian Association in Boston.

"1916: There are 350,000 members in 245 city, 721 student, and 15 county associations.

"1866: In the first rooms the religious meetings, educational classes, and employment bureaus were started.

"At the present time 48,000 in Bible study, 23,000 in mission study, 45,000 in educational classes, and 50,000 placements in employment bureaus.

"In 1872 Hartford dedicated the first building erected distinctly for a Young Women's Christian Association. There are now 189 buildings owned by associations in the national movement, valued at nine million dollars.

"In 1877 a boarder in the Boston home taught calisthenics. To-day there are 58,000 in classes in the department of physical education and hygiene, with 197 gymnasiums.

"In 1866 Poughkeepsie started a girls' branch. Now 138 associations have a membership of 18,000 girls.

"In 1894 Agnes Gale Hill was sent as the first foreign secretary to India. The National Board has now thirty-eight secretaries in India, China, Japan, South America, and Turkey."

### PROTESTANTISM IN MEXICO

PEACE has not yet come to unhappy Mexico. The Carranza forces are endeavoring to establish a stable and enlightened government, but Villa and his followers continue to wage guerrilla warfare not only against their Mexican opponents but against Americans in Mexico and on the border in the United States.

Religious liberty has been guaranteed by the Carranza *de facto* government, but the authorities have shown Roman Catholic orders, so long supreme in Mexico, that they are not wanted. No Christian will condone acts of violence against the priests, friars, and nuns of Mexico, or any other land, and it is earnestly hoped that the new government will show true toleration of all that is lawful and righteous, and will make the land one where rich and poor, learned and ignorant, Roman Catholic and Protestant will enjoy equal rights and protection.

The attitude of the present administration toward Protestants is especially friendly. This is due in part to their greater enlightenment and faithfulness and in part to the unfavorable results of Roman Catholic domination in former years. A highly educated Protestant Mexican correspondent writes:

"The revolution has been trying to bring under control the power of the Roman Catholic Church and their constant efforts to work against human rights and against the modern principles of democracy. Therefore, they believe that no one can help them better than those who understand human rights and who will work toward their full establishment. Protestants have shown themselves

upright and worthy and loyal to the modern principles of democracy. Therefore, they have been welcomed by the leaders of the revolution and are holding important positions all over the country. Missionary schools have sent out hundreds of graduates who have proved to be broadminded, patriotic, trustworthy, and loyal to the modern principles of democracy. The graduates are classed with the graduates of other great public institutions of learning. In general, the leaders of the present revolution are ready to give any man his due, and to accept men because of their individual worth. They make no distinction whatever in regard to private creed or philosophical views. They are looking for men of character. There, therefore, is a great chance for the evangelical Christians in showing the practical value of their creed."

### MEXICAN PROTESTANT LEADERS

AMONG the leading Protestants now in office under the Carranza government are: Professor Laenz (a Presbyterian), State Superintendent of Guanajuato; and Professor Andrés Osuna (a Methodist), Director General of Primary Education in the Federal District and the territories.

It is a significant fact that the Protestant Christians are to be so influential in public education work. Miss Juana Palacios, who has supervision over 108 teachers, reports that tho these teachers are Roman Catholics, she has the good will and sympathy of all but five. Prof. Velasco, a Methodist, also an official under the new government, who was sent to Boston in charge of 45 Mexican teachers to visit American schools, writes: "I believe that the Lord has

given the Protestants in Mexico the greatest opportunity to rebuild the country, in cooperation with the government, to uplift the people and to show them what the Gospel life can do for the people through Christian education."

Another Protestant Christian official writes: "The evangelistic Christians are having now in Mexico the greatest opportunities of their lives. The leaders of the revolution and the most prominent government officials have great confidence in those Christians who have been true to their convictions and are giving them prominent positions in the government, in educational work, and in the army. . . In general they are giving a good account of themselves."

Dr. John W. Butler, who has spent forty years in Christian work in Mexico, also sends his valuable testimony to the effect that "Protestant missions have been moving forward in a wonderful way. Attendance at church has been on the increase and Protestant schools are more largely attended than ever before. The masses are steadily advancing and have begun to think and act for themselves. The supreme opportunity for the evangelization of Mexico is at hand. While the complete separation of church and state has been consummated, there is no intolerance in matters of religion and the people are more susceptible than ever before to religious teaching."

#### AFTER THE PANAMA CONGRESS

THE Congress on Christian Work in Latin America has passed into history. In spite of difficulties and in spite of criticisms the plan has been successfully carried out, so that

the principal evangelical forces, engaged in carrying the Gospel to the unevangelized in Latin America, have met together in conference and have prepared for a continuance of their work and for positive and practical results.

The story of the Congress is ably told in another page by the chairman. The effect on the delegates, on the church and Christians in North America and on the Latin Americans can not be foretold. The three hundred delegates were earnest, consecrated men and women. They did not all agree as to aims or method but all are devoted to the cause of Christ. All were not satisfied with all the positions taken, but none could doubt the sincerity and consecration of those from whom they may differ. Even the discussions and disagreements may be used of God to promote interest in the spiritual welfare of Latin Americans. The greatest results from the Congress may come from a church at home awakened to its responsibility by the returning delegates and by the printed reports. The Congress should mark a new era and a new beginning for missionary work in Latin America. We have looked on the field with clearer vision; now we must pray for laborers and go into the harvest field with greater devotion.

Some denominations and some earnest Christians held aloof from the Congress because of what we believe to be a misconception of its aim and spirit. It is to be hoped that they will not refuse to join in every worthy plan for advance and for closer cooperation among the evangelical forces in the field. There were

free and friendly statements of facts and opinions at Panama. This enabled those who differed to see each other's viewpoint and to benefit by each other's experiences. The immediate effect of the Congress seems to have been a greater desire for coordination and for cooperation between Christian workers, more definite plans for the development of Christian leaders among Latin Americans, a more thorough occupation of the field and a more intelligent interest in the work on the part of Christians of North America.

It is greatly to be desired that a series of public meetings in the United States will be arranged to disseminate the message and influence of the Congress among the home churches in the same way that the regional conferences in Latin America have extended the benefits of the Congress among the workers on the field. Is it not time that mission study text-books be prepared for all study classes on "What is Roman Catholicism? What are its peculiar teachings and practises?" Few of the Christians in Protestant lands understand this Church and its practical influence in personal, social, and political affairs.

#### CHRISTIAN WORK FOR THE SOLDIERS IN EUROPE

A REMARKABLE work is being done by Y. M. C. A. workers in concentration camps of Europe and for the soldiers at the front. At the beginning of the war, many were indifferent to the Association or ignorant of its work. To-day its workers are welcomed everywhere. They make life worth living for the soldiers and lead many of them into

spiritual regeneration. So writes a newspaper correspondent.

"In a thousand hospitals, huts, halls, tents, and buildings, from the sand-stretches of Egypt, the bluffs of Gallipoli, from muddy Flanders to drab London, hundreds of thousands of British soldiers enjoyed their Christmas and New Year under the kindly auspices of the Y. M. C. A." Two days after the war began the Y. M. C. A. had established 250 huts or centers in France and England. That number has now grown to 1,000, and is increasing daily. . . . The first efforts were made practically under protest. Now half the peerage are enrolled as workers, ladies of title sacrifice their leisure to aid in running hostels in various parts of England, others of the best families, hundreds in number, are in Egypt, Malta, or Flanders devoting their entire time to Y. M. C. A. service."

Another indirect benefit of the Christian work in the war is seen in a letter from a Canadian chaplain:

"In all our work at the front, there is not the least evidence of denominational friction or rivalry. We are a band of brothers endeavoring to speed forward the Kingdom of God. It is a common thing for all communions to meet together for Divine service. All Protestants use the same form of service and the same hymns. Battalions parade as a unit—there is no dividing up of denominations. I have had present at my Eucharists men of every denomination, and I know that Anglicans have attended the Lord's Supper when administered by Presbyterian chaplains. . . . This war is breaking down many barriers—social, national, ecclesiastical."

### CHRISTIAN STUDENTS IN THE WAR

IN the large number of men in the war from British and Continental universities, the Christian men have been in the majority. The British Student Movement reports that in many Unions the first men to volunteer were the leaders of the Christian Union, and a census of British universities, taken three months after the outbreak of war, showed that 10 per cent. more of the Christian Union members, than of the general body of students, had joined the forces. Several secretaries from the headquarters staff have taken commissions in the British army.

It has been difficult to keep in touch with the men. "The best work in this line has been done by Oxford University. Altho the Christian Union there has been reduced to under one hundred members and has lost almost all its leaders, it has been able to retain its secretary and has kept in very close touch with all its members, sending them reports and letters from time to time."

The French Student Movement is carrying on a similar work, having organized a "Monthly Military Correspondence," consisting of religious books and pamphlets, as well as personal letters, which have been sent to students under the colors. It is said of these men that prayer has been their vital support, and that the Day of Prayer for Students was observed in the trenches.

### THE NATIONAL MISSIONARY CONGRESS AT WASHINGTON

THE Laymen's Missionary Movement has held a really remarkable series of conventions in about

seventy-five cities during the past six months. The last of these local conventions will begin in New York, April 9th, and close in Brooklyn on the 16th. The registration will probably reach 5,000 or more men in each place. In cities where similar conventions were held six years ago the registrations this year have shown an increase of from 30 to 100 per cent. This is an evidence that the men are waking up to the importance of missions.

The climax of the campaign will be reached in the National Missionary Congress to be held in Washington the last week in April. The attendance will be limited by the seating capacity of Memorial Continental Hall to 2,000 delegates who will be selected from more than twenty different communions, and will represent every state in the Union.

The complications and responsibilities brought on by the war, the new emphasis upon America's problems at home, the unusual number of missionaries and students of missions back from foreign fields and tours, and the recent Panama Congress make a unique background for a most impressive program. There is an unusually strong list of speakers, including most of the well-known missionary leaders of North America.

While the Congress will, in a sense, be a climax for the year it is hoped that it will, in a deeper sense, be simply foundation work for the future. With every prominent communion and every state represented by selected men there should be hereafter a new message and a nationwide leadership and consecration that must tell in the work at home and to the ends of the earth.



# COMING EVENTS



## April

- 2d to 9th—Christian and Missionary Alliance Convention, Oakland, Cal.  
7th—The 375th anniversary of the sailing of Xavier for India, 1541.  
9th to 12th—Laymen's Missionary Movement Convention, New York, N. Y.  
13th to 16th—Laymen's Missionary Movement Convention, Brooklyn, N. Y.  
10th to 12th—Christian and Missionary Alliance Conv., San Francisco, Cal.  
12th to 16th—Christian and Missionary Alliance Conv., Pasadena, Cal.  
17th to 23d—Christian and Missionary Alliance Conv., Los Angeles, Cal.  
22d—The 110th anniversary of the landing of Henry Martyn in India, 1806.  
26th to 30th—Laymen's National Missionary Congress, Washington, D. C.  
27th—The 40th anniversary of the sailing of Mackay for Uganda, 1876.  
Apr. 30th to May 2d—United Brethren Missionary Conf., Bowling Green, O.

## May

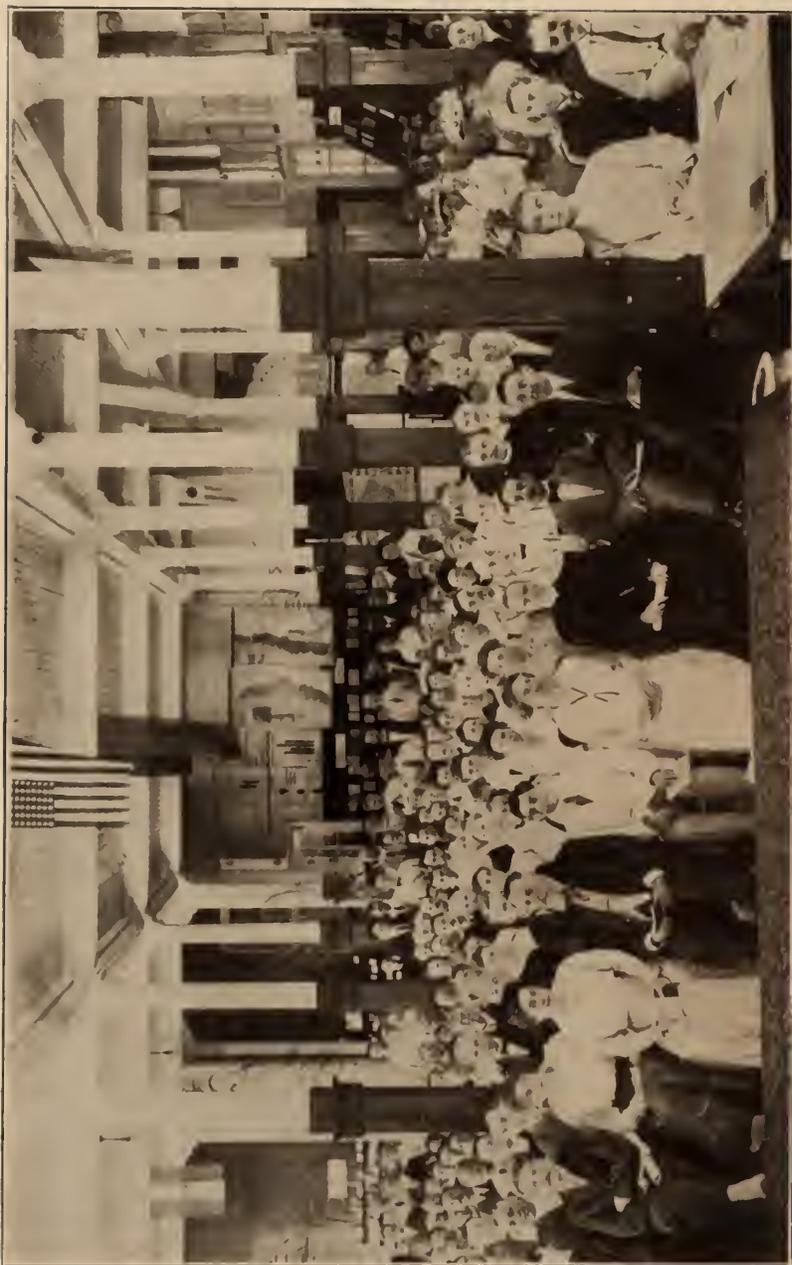
- 1st—The 100th anniversary of the birth of Fidelia Fiske, 1816.  
2d to 5th—Hebrew Christian Alliance Conference, Philadelphia, Pa.  
7th—Universal Bible Sunday.  
8th—The 100th anniversary of founding of the American Bible Society, 1816.  
12th to 16th—Inter'l Conv. Young Men's Christian Assoc., Cleveland, O.  
14th—The 25th anniversary of the death of Bishop Valpey French, 1891.  
17th to 22d—Southern Baptist Convention, Asheville, N. C.  
21st—The 25th anniversary of the death of James Gilmour, 1891.

## June

- 2d—The 15th anniversary of the death of George L. Mackay, 1901.  
2d to 5th—Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J.  
6th to 16th—Y. W. C. A. Student Summer Conference, Blue Ridge, N. C.  
7th to 14th—Conf. of missionaries of Pres. Church, U. S. A., New York.  
14th to July 25th—Summer Term, Bible Teacher's Training School, New York.  
23d to July 3d—Y. W. C. A. Student Summer Conference, Seabeck, Wash.  
23d to July 3d—Y. W. C. A. Student Summer Conference, Silver Bay, N. Y.  
26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind.  
26th to July 6th—Missionary Education Movement Conf. Blue Ridge, N. C.  
27th to July 7th—Y. W. C. A. Student Summer Conference, Eagles Mere, Pa.  
29th—The 120th anniversary of the birth of John Williams, 1796.  
30th to July 9th—Missionary Education Movement Conf., Asilomar, Cal.

## July

- 4th—The 35th anniversary of the opening of Tuskegee Institute, 1881.  
5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856.  
7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y.  
9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India.  
10th to 17th—Reformed Church Missionary Conference, Vermillion, O.  
14th to 28th—Missionary Education Movement Conference, Estes Park, Colo.  
16th—The 80th anniversary of the birth of John E. Clough, 1836.



THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA, IN SESSION AT PANAMA







THE HOTEL TIVOLI, WHERE THE CONGRESS MET

# The Panama Congress on Christian Work in Latin America

BY ROBERT E. SPEER, NEW YORK

Chairman of the Congress on Christian Work in Latin America



THE Congress on Christian Work in Latin America was called by the Committee on Cooperation in Missionary Work in Latin American lands. This Committee grew out of a conference on work in these lands which was held under the auspices of the Annual Conference of American and Canadian Foreign Mission Boards in New York City in March, 1913. That Conference appointed a small committee which was afterward enlarged to embrace representatives of the American and Canadian missionary organizations carrying on work in Latin America. This enlarged committee with the approval of the Home Missions Council and of the Foreign Missions Conference plan-

ned and carried through the Congress in Panama.

There were present at the Congress 304 delegates and official visitors from twenty-one different nations, and in addition 177 visitors from Panama. Of the 304 delegates and visitors from abroad 145 were from the Latin-American nations and 159 from the United States, Canada, Great Britain, Spain and Italy. The delegates from Latin America included not only missionaries but the ablest leaders of the evangelical churches of Mexico, Porto Rico, Cuba, Brazil, Argentina, and Chile. From Mexico came Sr. P. Flores Valderrama, the head of the great mission schools in Puebla, Sr. Alejandro Treviño and Sr. Leandro Garza Mora of Monterey, Sr. Eucario M. Sein, now of

Los Angeles, Sr. G. Ruiz of Matamoras, Sr. José Coffin of Paraiso, and Srta. Juana Palacios of Mexico City. Professor Andrés Osuna was chairman of the Commission on Literature, but his appointment as Commissioner of Education for the Federal District of Mexico under the new government kept him at home. From Chile, Roberto Elphick and Efraín Martínez, from Argentina F. A. Barroeteveña and Srta. Elisa Cortes, and from Brazil, Alvaro Reis of Rio, Eduardo Pereira of Sao Paulo and Erasmo Braga of Campinas were among the Latin American leaders who came.

The seven-minute rule for speeches in the discussion of the commission reports was no terror to these speakers. Some had predicted that the Latin Americans would not be able to get under way under any such rule. On the other hand their speeches were quite as crisp and succinct as those of our English speaking delegates and often they rounded out their admirable statements before the time warning was given. All present came away with a deeper admiration and affection than ever for the earnest men and women who have been raised up to lead the forces of the churches in these Latin American nations.

The time and place of the Congress were both opportune. The war in Europe kept away delegates from Great Britain and Germany and France who might otherwise have come and there was great loss in this, but there were men present from the British and Foreign Bible Society, the South American Evangelical Union, the Wesleyan Missionary Society and from the Anglican

Church in the West Indies, and the very shadow of the war drew closer together the representatives of the nations which are at peace. It would have been unfortunate to delay longer a meeting of Christian men and women from all these Western nations to construe in religious terms the problems of international relationship which it would be a calamity to conceive merely in their commercial and political aspects.

Panama, as the event proved, was the ideal place for the gathering. Its central accessibility drew more delegates than could have come to any other place. Its great engineering and sanitary achievements were an attraction and a deeply profitable lesson to all, especially to the delegates from the South, while its social and religious institutions and atmosphere gave the delegates from the North an idea of general conditions in many of the Latin American lands and supplied a new background to all their thought on missionary work. Two single facts will suffice for illustration: one, the almost complete emptiness of the Roman Catholic churches in Panama City at Sunday Mass; the other, the weekly Sunday morning lottery drawing in the Bishop's residence, furnishing him a weekly subsidy and spreading among the people its morally demoralizing and economically ruinous influence.

The unbounded hospitality of the Zone entertained many of the delegates, but most of them were housed in the Tivoli Hotel in Ancon. Here also the meetings were held in the large ball room. Living together for the ten days of the Congress the delegates became one great

family, and it was with positive pain that they separated at the close.

The Congress opened on Thursday afternoon, February 10th, and closed on Saturday afternoon, February 19th. There were some who predicted that it would be inhospitably received in Panama. On the other hand *The Star and Herald*, the leading newspaper of Panama, welcomed the Congress with this interesting editorial:

"The religious conference now in session here will probably not settle anything. It may be wise enough not to attempt it. Various councils, such as those at Constance, at Wittenberg and in Westminster Abbey, tried to settle matters, but the world promptly divided over the settlement and got up the disputes more fiercely than ever. Even the first great conference in Judea, where it was decided to institute an experiment in socialism, and to have all things in common, indirectly led to the sharp practise of Ananias and Sapphira and somewhat discredited the socialistic movement ever since. Conferences that inspire and inform are safer than those that try to settle and decide. Almost anything may be decided by a conference except religion. No doubt this Congress is of the mind that war is deplorable, but it will not stop the war. It would like to unite Christians, but the most it can do is to endorse the sentiment. It may even believe in more progress for Panama, but will probably be too polite to say so.

"But it can not fail to do good. Good men getting together make the other sort feel lonesome. They also make each other feel stronger.

They are a strong and distinguished looking body of men, and they may show some of us that Christians are still very much alive, even if we grow pessimistic over present-day conditions. Panama is to be more and more a convention city, and we welcome a good start. Contact often smooths off bristles. The more the Americans know each other, the more they will probably like each other, for continents have likeable qualities. Let us find them. Let us seek out in one another those characteristics which contribute to good understanding and mutual appreciation. We welcome these gentlemen, and trust that they may enjoy their stay, and take home with them a feeling that Panama is worth their while, and that they will do all they can at home to help their young sister republic to realize the best ideals as time goes on."

#### The Address of Welcome

And at the first Tuesday evening session Sr. Le Fevre, the Minister of Foreign Affairs of the Republic of Panama, made this official address of welcome:

"Impelled by a deep feeling of cordiality and good will, I come to welcome you in the name of the Panamanian government at this opening session of the Congress on Christian Work in Latin America.

"I desire to express the deep appreciation I feel for the honor you have conferred upon me by this kind reception. It is my desire to return this compliment in the most worthy manner, not because of the formalities of etiquette, but because I wish with all sincerity to contribute to the success of meetings like these

which help to bring to my country elements of the highest civilization to which all good citizens aspire.

"The constitution of the Republic of Panama gives ample guaranty of liberty of conscience. As a proof of this and because our government fervently desires to create a feeling of tolerance in the Republic I have not hesitated to accept your kind invitation and to proffer a genuine welcome, altho I am a sincere and devout Catholic. Let me impress upon you that altho the Panamanians have but recently gained their independence it does not follow that they do not recognize the benefits brought about by respecting the liberties and rights of others.

"You have chosen the most propitious moment for your noble task. While I am speaking, violence and fury are unchained in the Old World, destroying everything which they meet in their pathway. This horrible calamity fills us with terror. It is only natural that, guided by the ideals of righteousness preached by Jesus our Lord, we the peoples of America should do all in our power not only to keep away from strife but to bring about a lasting peace among those who are at war. We must also show that in our American republics, in spite of faults and deficiencies, pacific ideals flourish better than in monarchical countries. This is due to the efforts they make for the development of civic and moral education. It is my understanding that all religious men everywhere without distinction of creed or race, should take part in this high and holy mission and that you have come here impelled by this noble purpose. Your purpose is to

unify the moral and religious forces of America. For this reason and with great foresight you have selected for this Congress the soil of Panama as a central point from which its influences will widely radiate.

"We appreciate the importance of our location here, and since we desire to meet the demands of every human interest we hold our country open to all men and to all generous ideas. Our motto, *Pro Mundi Beneficio*, is not an empty phrase but a true sentiment of our people. With all the respect and consideration which is due to such a gathering as this, I take great pleasure in saluting you in the name of the Government of Panama and wish for you all success in your mission."

This tone of kindness prevailed throughout. On Sunday evening instead of a session of the Congress at the Tivoli Hotel, the Rector of the National Institute of Panama invited the Congress and the citizens of Panama to the Institute where Dr. Mott, introduced by Sr. Andreve, the Minister of Education, made an address on "The Religious Significance of the World War."

On all such occasions the Congress met with nothing but kindness and appreciation. It left behind it not unfriendliness but warm good will. The correspondent of the *New York World* commented on this in a statement in the *Panama News Letter*.

"The Congress on Christian work in Latin America now in session on the Canal Zone has already achieved one result the value of which can be appreciated only by those who know Latin-American character. Panama-

nians speak of the men delegates as 'caballeros' and of the women as 'muy simpatica.' Some citizens of the United States could and have lived among the Panamanians and other Latin American people many years without earning these simple but sincere and substantial titles to personal standing."

#### The Daily Sessions

The week-day sessions of the Congress were held from half-past-eight to half-past-eleven and from half-past-three to half-past-five. Life on the Zone begins early in the morning. The sounds of industry allow little sleep after sunrise, and it seemed well to begin the daily work early and allow a long rest time during the heat of the day. With the exception of the half hour after eleven the day sessions were devoted to considering the reports of the Commissions. These had been prepared by competent commissions after months of correspondence and investigation and had been read by the delegates in advance. They proved to be a series of valuable documents, embodying the best information and judgments which have ever been made available on the subjects dealt with. Each Commission presented its report in a full statement at the beginning of the day and had the right to close the discussion at the end of the day. For the rest of the time the Congress discussed the subject in seven-minute speeches. From twenty to fifty speakers were heard thus each day in a rapid debate which was sustained without any letting down for ten days. In no preceding missionary congress has there been a

better set of discussions, and the last day instead of marking a relaxation lifted the gathering to the highest level.

Friday was devoted to the *Commission on Survey and Occupation*. Mr. E. T. Colton, as Chairman, presented the report and in the following two hours speakers from all the sections of Latin America, beginning at Mexico and going south to Argentina and returning by Brazil to the Guianas, set forth such a vividly condensed and comprehensive picture of the whole Latin American world as has never been given before. We began with the inner conditions of Mexico as drawn by Dr. Butler and Sr. Garza Mora and closed with a rapid vision of Brazil from Sr. Alvaro Reis and of the Guianas from Dr. de Schweinitz.

In the afternoon speakers described the intellectual and racial stratification of Latin America, the large body of "Intellectuals" and students who have outgrown religion, the mass of superstitious people, the devoutly religious women, the dead weight of illiterates, the millions of Indians, and then the Congress turned to face the great problem of missionary duty and of reenforcement of the agencies which are seeking to aid Latin America in coping with her great problems. How much is involved for the future appeared as the possibilities of the nations were unfolded: Colombia equaling in area Germany and France and Belgium and Holland and Portugal combined, and Peru equaling France, Spain, Italy and Switzerland. And the latent resources are not material only. We were told of Seward's statement

after visiting Mexico that Benito Juarez, who was a full-blooded Mexican Indian, was the greatest man he had ever met. He was reminded that he had known Webster and Clay and Calhoun. "Nevertheless," he replied, "I have nothing to retract."

The next day, Saturday, was given to "*Message and Method*," which all felt would prove one of the most difficult themes of the Congress. There was, however, no report which commanded more general approval. It was presented by Bishop Brown, of Virginia, formerly a missionary of the Protestant Episcopal Church in Brazil, and his gracious spirit and a noble utterance of Bishop Oldham lifted the discussion above all paltriness and controversy. To make sure that no one would feel that he had been repressed, the ordinary rules of the Congress were laid aside and opportunity was given for free, spontaneous debate. The issue justified this course. At the close of the day it could be said that everyone who had desired to speak had been given opportunity. While each individual of necessity spoke according to his own nature, it was clear that there was a united sentiment that the one way to serve Christ and to preach the Gospel was by the loving persuasion of men and by the positive proclamation of the Truth.

The report on *Education* was presented on Monday by President King of Oberlin College. Ex-president MacLaren, of Mackenzie College, Brazil, Professor Burton of the University of Chicago, and Professor Monroe of Columbia University had collaborated with President

King in preparing the report which is probably the best treatment of the subject of educational problems in Latin America which can be found. The existence of the great South American universities, older than our own, was a surprize to many and equally so the energy and extent of the positivist or agnostic religious attitude among the students and leading men. If we need universities which stand for the Christian view in the United States and China and Japan, do we not need them in Latin America? The Roman Catholic Church believes we do and is building up a university in Chile. There is need of many Christian institutions, both schools and colleges and universities. "I plead for one for Mexico," said Dr. John Howland. "If only the people of the United States would invest the cost of one battleship in a helpful Christian university in each Latin American nation, the government could send its battleships to the scrap-heap." "There is no danger," said Sr. Valderrama of Pueblo, "of war between the United States and Mexico, because of the great body of Christian people in the United States who could not be brought to it, but it will be surer not to come if the United States will send down to Mexico a battalion, not of soldiers but of Christian teachers and missionaries."

Monday evening and Tuesday morning were devoted to *Women's Work*. For the first time at a great missionary conference there was a distinct Women's Commission. Miss Bennett, of Kentucky, was its chairman, and the report and the discussions were admirable. Two

Mexican women, Señorita Palacios of Mexico City and Señorita Elisa Cortes, now of Buenos Aires, made valuable contributions, and Miss Coope, working among the San Blas Indians on a little island in the Caribbean, and Señora Monteverde of Montevideo, and Miss Florence Smith, of Chile, and other women revealed the field which is open for sympathetic service with and among the women of Latin America.

"They tell me," said Miss Coope, who swept in like a sea breeze, "that I have no results just because I am working for the souls of these Indians. 'Well,' I say, 'what do you mean by results?'"

"'Oh,' they say, 'economic and social results.'"

"'Well,' I reply, 'when I came to my island there were no roads, but only paths where the Indians walked duck fashion. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. Then there were eight saloons, now there are none.'"

The conference showed itself of one mind in the discussion on *Literature* on Wednesday morning. Dr. Winton, of Nashville, presented this report in the absence of the Chairman of the Commission, Professor Andres Osuna. No one doubted that here was one field where cooperation, just as in the publication and circulation of the Bible, is indispensable.

The afternoon of Wednesday was devoted to a consideration of the "Preparation of Missionaries," Dr. Frank K. Sanders, Secretary of the Board of Missionary Preparation of the United States and Canada, opening the discussion.

The report of Commission VIII on *Cooperation and the Promotion of Unity* was taken up on Thursday to give time for further consideration of any of its proposals before the end of the Congress if desired. Dr. Charles L. Thompson presented the report and I think only one delegate raised questions as to the fullest cooperation among the missionaries and churches which were at work and he declared himself in favor of cooperation in principle. Those who were present agreed that never before had they realized more clearly or seen others realize more clearly the need of working together. Love and judgment combined to press hearts and minds into accord.

The only difficult problem was the same which had arisen in the discussion of the "Method and Message," namely, as to the possibility of any sympathetic and friendly cooperation with the Roman Catholic Church as an organization in its work in Latin America. It was sorrowfully recognized that any such cooperation was not possible. But many testified to the possibility of cooperation in many ways with earnest individuals. The presence and the address of Judge Emilio del Toro of Porto Rico provided an immediate illustration. After speaking of the influence of religious liberty and of the open Bible in the United States Judge del Toro went on:

"Latin America is coming out into the life of civilization with a different lot. The seeds of Christianity sown since the times of the Colonizers have produced their fruits, and wherever there has been the most liberty there its mission has become the noblest in practise. On the boundaries be-

tween Chile and Argentine, two of those American nations of Spanish origin which have attained the highest civilization, the Christ of the Andes, with his open arms a symbol of peace and love, shows to the world how Christians settle their disputes. Besides, the religious life of the Spanish-American countries has been characterized by the almost absolute predominance of the Catholic church; and in my judgment the same beneficent influence which Catholicism has exercised in the development of its civilization would have been greater had it been obliged to contend face to face from the earliest times with a vigorous Protestant movement.

"Until a few years ago, the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuries of abundant opportunities? A people for the most part indifferent or unbelieving.

"There took place a change of *régime*. The Church was separated from the State. A struggle began under the protection of the free institutions of North America established in the Islands; Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. Faint-hearted Catholic priests accustomed to the enjoyment of special privileges described the ruin of their Church. But it was not so. The spirit of the North entered into her and men accustomed to a life of freedom gave her a new impetus. And to-day, separated from the State, sustained by herself, she is realizing

a nobler and more Christian mission, than in the times when her power was absolute.

"Those who love the progress of the nations, those who study history dispassionately, those who have faith in the improvement of mankind, can not but see with deep sympathy that the Reformation is spreading, that free investigation opens broader horizons to the human spirit, that Christianity preached and interpreted by all disseminates its beneficent influence and raises the level of society.

"Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied. There is something which lives in us which is part of our very being and it is the heritage received from our ancestors. And wherever the Reformation goes, wherever the Protestant minister accomplishes his mission, there it will go, there that heritage of so many generations of the peoples of the North who strove for the freedom of man will act and react. In his relations with the community, in his judgments on public affairs, in the direction of his own institutions, in his administration of charity, in his schools and hospitals, in his ideas of the uplift of the masses and of the dignity of labor, in his spirit of

tolerance, the minister, if he is a legitimate representative of Christian civilization, will be an inspiration to the people."

*The Church in the Field* and *The Home Base*, Commission VI. and VII. reported on Friday and Saturday. Bishop Stuntz of Buenos Aires presented the former, and Mr. Harry Wade Hicks, of the Missionary Education Movement, the latter. The strength and absolute independence of some of the churches in Brazil were a revelation to many, and its leaders and the Latin American leaders from other lands including Professor Monteverde of the University of Montevideo, who was President of the Congress, deeply impressed the delegates by their ability and devotion. Indeed, throughout the delegates from the national churches of the various fields filled a place and made a contribution at Panama not equalled in any preceding missionary gathering either on the field or in the home lands.

#### Devotional and Popular Addresses

The closing half-hour of each morning session was given to a devotional address. The following were the themes and the speakers:

- Friday.—"The Preeminence of Christ," by Bishop Arthur S. Lloyd.  
 Saturday.—"The Ministry of Intercession," by Dr. A. McLean.  
 Monday.—"Lessons From the Early Christians," by Prof. William Adams Brown.  
 Tuesday.—"Reality and Religion," by President Henry C. King.  
 Wednesday.—"Christ's Vision of the Unity of All Believers," by Dr. Paul de Schweinitz.  
 Thursday.—"The Recovery of the Apostolic Conception of God," by Dr. L. C. Barnes.

Friday.—"Secret of a Mighty Work of God," by Bishop Lambuth.

These addresses cut deep but they healed the wounds they made. And the last hour of the Congress on Saturday afternoon when Dr. George Alexander spoke on "Jesus Christ, the Same Yesterday, To-day and Forever," and then the whole company passed together into the holy place of prayer, was a time when the actual experience of unity in Christ transcended all talk about it, and for the hour at least fulfilled in the lives of those who were there the great prayer of our Lord.

The evening sessions of the Congress were filled with addresses:

- Friday.—"The Claims of Christ on Thinking Men," Professor Erasmo Braga; "The Christian Faith in an Age of Science," Bishop F. J. McConnell.  
 Saturday.—"The Care and Custody of the Scriptures," Dr. John Fox; "The Power of the Bible in the Life of Individuals and of Nations," Rev. A. R. Stark.  
 Sunday.—"The Religious Significance of the War," Dr. John R. Mott.  
 Monday.—"True Leaders the Fundamental Need," Rev. Eduardo Carlos Pereira; "The Price of Leadership," Bishop Homer C. Stuntz, D.D.  
 Tuesday.—"The Importance of Work For Women," Miss Belle H. Bennett; "Social Work Being Done By the Women of Uruguay," Señora Anita de Monteverde; "Women's Work in Mexico," Mrs. John Howland. "The Women of South America," Miss Florence E. Smith; "Observations of the Women's Movement in the World," Bishop L. L. Kinsolving.  
 Wednesday.—"The Principles and Spirit of Jesus Essential to Meet the Social

Needs of Our Time," Judge Emilio del Toro and President Charles T. Paul.

Thursday.—"The Triumphs of Christianity," Dr. John F. Goucher; "Conditions in Latin America," Bishop L. L. Kinsolving.

Friday.—"The Vital Power of Christianity—How Realized and Maintained," Rev. Alvaro Reis and Dr. James I. Vance.

These addresses and the reports of the Commissions and the discussions will all appear in the reports to be published at once in three volumes.\*

The Congress not only had the heartiest welcome from Panama and the Canal Zone, it also sought to leave a blessing behind. Series of evangelistic meetings in Spanish and English were held in the cities, at the club houses, in the churches and at the army posts. Everywhere there was warm response to the simple and loving presentation of the old and ever new Gospel of life and joy and power.

There was a deep feeling as the Congress drew to a close that it would be wrong not to provide for some continuance of its spirit and for practical cooperation among the various agencies in such ways as they could much more effectively work together. The Committee on Cooperation already in existence seemed to be the proper organ to use for such purposes. Without dissenting vote, accordingly, the Congress took this action:

The members of the Panama Congress on Christian Work in Latin America recommended:

I. That the Committee on Cooperation in Latin America be enlarged and reconstituted so as to consist of the following:

1. An American and Canadian Section composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies of which coopted members at least one-half shall be delegates in attendance upon this Congress.

2. A European Section composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of coopted members not exceeding one-half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex-Officio* members consisting of the Chairman and the Secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.

(Note: It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.)

II. That there be an annual meeting of the American and Canadian Section, and also of the European Section.

III. That the American and European Sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the Section.

\* (Two dollars a set if ordered immediately from the Missionary Education Movement, 156 Fifth Avenue, New York City.) A popular one-volume report, by Prof. Harlan P. Beach, can be obtained from the same address for one dollar. These four volumes, if ordered now, can be secured for \$2.75.

IV. That the Executive Committee of each Section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the Section.

V. Owing to the fact that the European missionary societies with work in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as the conditions are, in the judgment of the European missionary leaders, favorable for such action. The Congress would, however, express the earnest hope that this indispensable cooperation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian Section should, as may be desired by the cooperating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the cooperation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European Sections shall be worked out after the European Section shall have been organized.

VIII. That the *ex-officio* members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European Sections.

The Rev. S. G. Inman, 25 Madison Avenue, New York City, is Secretary of this Committee.

One unique feature of this Congress is the series of deputation and

regional conferences which grew out of it. At once upon the adjournment of the gathering a deputation started for Cuba and another to Porto Rico to hold conferences in these islands to carry to them the lessons and spirit of the Congress and to plan the most efficient development of the work. A third and the largest deputation started south to hold conferences in Lima, Santiago, Buenos Aires and Rio de Janeiro. The Conference in Mexico, rendered impracticable by present conditions, is planned for October.

Already the Panama Congress has provided an object lesson of love and fairness and right spirit in dealing with difficult problems of missions and church relationship. It has promoted friendship and has added to the stock of interracial good will. It has led to a new interest at home in Christian work in Latin America. It has brought together in sympathy and trust and common purpose leaders of the evangelical churches of North and South America. It has breathed new courage and hope into the hearts of lonely and scattered workers. It has led to a clearer discernment of the need of cooperation in tasks which are too great for us to compass in aloofness. It has sounded a call to a fuller fellowship of faith and race and to a recognition of the fact that not geography, nor political sympathy, nor commercial interest, nor science, nor trade, but only Christ can ever unite the nations of the North and South or of the East and West.

# An Open Door for Russia

A PRESENT OPPORTUNITY WHICH MAY NEVER RETURN

BY A FORMER RESIDENT IN RUSSIA



ONE of the most interesting countries engaged in the present war is undoubtedly Russia — a land of paradoxes. After centuries of spiritual lethargy Russia is waking up. Never since the time of Peter the Great have such fresh winds blown over the vast plains of Russia. The war is already beginning to play a great part in her moral and political development, and can be made to play a tremendous part in her spiritual development, if American Christians desire it.

Russia has never known true liberty of conscience and religion. Every Russian has been bound by stringent laws to belong to the Greek Orthodox State Church. He might be an atheist or a heathen at heart, but the Church had control over his outward allegiance. Nobody was allowed to leave the Church and wo to one who dared to preach to his neighbors the pure Gospel without the sanction of a priest. He would be arrested, cast into a dungeon, judged, and then, as the child of wicked heresy, would be deported to Siberia, or kept for long years in the prison.

On April 17, 1905, an Imperial Manifesto gave a partial liberty of religion. Henceforth a member of the Greek Church, at his own choice would be permitted to leave the State Church and become a member

of any evangelical body, but could not become a Jew, Mohammedan or Heathen. Meetings of the evangelicals were now permitted, and, with certain restrictions, chapels could be built. For a few years things seemed to be going well. Then, with the assassination of the Prime Minister, M. Stolypin, the policy of the government once more became narrow and demanded servitude to the State Church. Circulars sent out by the Ministry of Interior, limited the liberties granted by the Czar.

## Limitations to Liberty

In quick succession the following limitations were proclaimed by the government:

The right to open evangelical Sunday-schools for instruction of children was suppressed.

No Gospel meeting would be permitted without a signed application by twenty-five members of the same "Sect" living in one place. This measure was devised to prevent first of all the preaching of the Gospel in new places, and to prevent meetings with little groups of evangelical believers all over the Empire.

Two other drastic measures were introduced after the war had started. By a decree of the Imperial Senate, every "sectarian" pastor was bound to preach in his own church exclusively—in spite of rights, repeatedly confirmed by former Ministers of

Interior, that evangelical preachers are free to preach in every place, designated for the Gospel preaching. There was also a severe order to the provincial governors, to imprison every preacher found preaching outside of his own church. These measures were devised to prevent the evangelistic efforts of the native preachers.

In addition, every foreign preacher was prohibited from preaching in Russia except by a special permit of the Minister of Interior. Such a permit is scarcely ever granted.

The masses of the Russians have remained in ignorance, many millions being still unable to read or write, except that the soldiers are compelled to learn. This very ignorance has helped to keep the nation from imbibing the atheistical and materialistical literature which would have greatly closed the doors of their mind to the Gospel, when the time comes to preach it. The Russian nation has begun to go to school just at the time when the Gospel could be made one of the text books. From signs at hand, it is hoped that Russia is awakening to become preeminently a land of the Gospel.

The great question is this: When every evangelical missionary is barred from Russia, when the native evangelists are prohibited from traveling about the Empire, and when Sunday-schools are closed, how can the Gospel be given to the people? It is at this point the Master says: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name."

#### Work for Russian War Prisoners

At present there are in Germany and Austria about two and a half millions of Russian prisoners of war. In Russia these men could not be reached by the messengers of the Gospel, but now men of many races and tribes have been wonderfully brought together from all parts of Russia, and are ready for the Message. It would have been exceedingly difficult to reach them in times of peace even if there were freedom to do so. Besides native Russians, Little and White Russians, there are among these prisoners Letts and Estonians, Kalmiks and Kirgises, Grusins, Mingrels, Armenians, Lithuanians and Poles of the Roman Catholic faith, Mohammedans, Jews, Kossacks in great numbers. What a twentieth century Pentecost may be in store for the Christian Church, if these hordes of prisoners of war can be reached by the Gospel.

These men are unusually open to approach, for they are away from their homes, with scarcely anything to do, with very little if any literature, deprived of alcoholic beverages, and filled with longings for something better. Surely no better mission field could be imagined than the hearts of these millions of Russian prisoners of war.

Such an opportunity may never occur again. It is a great challenge to the Christian Church, especially in the United States. Alongside the story of the riches acquired in America with the price of blood should not another story be written on a pure white page, the story of American sacrifice of money to evangelize a great nation? The world is awake to see its opportunity, will

the Church not see her opportunity?

What would be the result of this work? If the two millions and a half of the prisoners of war could be reached with the Gospel, what a great harvest would come from their individual salvation. That work has already begun, for conversions in the prisoners' camps of Germany are already taking place. But that is only the beginning. It is the seed sowing and the reaping is ahead.

Suppose that out of every thousand prisoners of war one is spiritually saved, that would mean by the end of the war not less than three thousand conversions. Now one of the special characteristics of a Russian saved is that almost every convert becomes a missionary. Russia needs more witnesses of the Grace of God. Now when the war comes to an end and the prisoners return to their native land, these three thousand new born men will go to their respective towns and villages all over the Empire. Thus the message of salvation will be carried North and South, East and West. Some of these converts may become great evangelists and spiritual reformers, so that the blessing will multiply even a thousandfold. The result of the scattering of Christian truth among the Russian prisoners of war by American Christians may thus bring about one of the greatest revivals that the world has ever seen.

#### How Can We Enter the Door

Prompt action on this plan will save the Church of Christ much money and energy, for the same results could be attained during the

time of peace only with the expenditure of many more years, hundreds of thousands of dollars more of money, and even then it would be almost impossible to obtain the same results. If the Christian Church should attempt in the time of peace to reach two and a half millions of men scattered over tens of thousands of towns and villages, thousands of missionaries would have to be employed, and it would cost for their support, traveling expenses, the rental of halls, etc, a thousand times as much as it would to give the Gospel, by the printed page, to Russian prisoners of war now in Germany and Austria.

Another reason for accepting this opportunity is that it is almost impossible to reach the same people in Russia in ordinary times. If the missionary societies should undertake to enter Russia the privilege would be denied to them by the police, and even if they succeeded in getting permission to preach, most of the men would be too busy to listen and the village priest would arouse opposition and the missionary might be attacked and driven away.

On the other hand, after the war, when the converted soldier returns to his village, he comes not as a stranger, but as a long-expected relative and a guest of honor in every house. Then he will tell them of the most wonderful experience in his life: how he received a Gospel tract or book, with the inscription, "A gift of American Christian Friends," and how in his hours of home-sickness the truth about life through the crucified Christ entered his conscience and made him a new creature.

What power on earth would be

able to stop the influence of such transformed lives? What priests will succeed in driving out from their homes men who have borne the brunt of the battle and suffered for their country? This may be the turning of a new leaf in the national life of Russia.

#### Can This Plan Be Realized?

It is already being realized in some degree. Devoted brethren are already at work among the prisoners of war, both in Germany and Austria. Bibles, New Testaments and thousands of good Gospel tracts, written by F. B. Meyer, R. A. Torrey, and others, translated into Russian, have been sent to Germany, and have been distributed among the Russian prisoners. Pastor K. A. Moden, of Stockholm, Sweden, the Rev. Jacob Bystrom, D.D., for many years a member of the Swedish Parliament and Editor of the *Wecko Posten*, and the Rev. C. Benander, dean of the Stockholm Bethel Theological Seminary, constitute a Swedish committee for the supplying of the Russian prisoners of war with sound evangelical literature.

The most interesting letters have come from Mr. J. G. Lehman, secretary of the Christian Tract Society in Kassel, Germany:

"In general we have a splendid opportunity of reaching over two millions of Russian captive soldiers in our camps. I have already distributed a great many New Testaments, tracts and books through some of our ministers, who have permission for this work. We have large camps also in the neighborhood of Hamburg. One of our Russian Menonite brethren, studying in

the Hamburg Theological Seminary, visited one of these camps and was permitted to address the prisoners. The question was raised, whether our Society would appoint this brother to visit the forty-four camps in his province, where he would have opportunity to distribute Scriptures and tracts among many thousands of Russian prisoners. It would be a great help if you could let me have the money necessary for this special work. People in Germany were very hearty in giving donations for distributing tracts and Bible portions to our prisoners during the first months of the war. But after a year of great sacrifices the money is not flowing in as easily as it did at first. So we would be very grateful if American Christian friends would remember this singularly important work, which may never be possible again. Prisoners as well as soldiers in the field are ready to accept the Gospel tracts and religious literature. Especially the latter! So if you interest our friends in sending over literature, interest them in sending books of good Christian authors, and I will gladly see that they get into the hands of the great number of Russian captives now in Germany."

The Rev. F. Kroek, of Zeinicke in Pommern, writes:

"My visit to the Prisoners' Camp in Stargard took place last Thursday. Tho the chief lieutenant said to me: 'The prisoners of war have just arrived from the front, and not all of them are yet disinfected,' yet I received permission immediately to pay them a visit. In this camp there were over 10,000 men, distributed in 40 companies, each company 250

prisoners. The best men out of the earlier prisoners were appointed 'company-leaders' and all these company-leaders were called to me to receive the literature for distribution. Soon were we surrounded by many men, each one of whom was eager to get something. We could give to each company about 100 copies of the 'Good Comrade' in the Russian language, and the 'Messenger of Peace.' We reaped a harvest of many thanks, and soon our resources were at an end. Then I inquired for Stundists, Baptists and other Evangelical believers among them. With several of them, especially with a Stundist and a Baptist brother from Siberia I conversed through an interpreter, and was able to encourage them with the Word of God. Several of the prisoners asked me to hold a religious service in a hall, set apart for Lutheran and Catholic services. I spoke about it to the Commander and he finally granted permission. Some Poles and Russians begged for Bibles or New Testaments. They have no money so that we must try to procure the books for them gratis."

A Russian prisoner, who is kept in the camp at Schneidemuhl, writes to Mr. Lehmann:

"Beloved brothers and sisters in the Lord: With much joy do I receive and read your literature and I desire to express my best thanks for same. I can also inform you that the Lord is working by His Spirit in our camp. Already seven men have been converted. In our midst there is also a Russian preacher captive, and he puts himself to much trouble to preach the Gospel among the rest. Many inquirers are coming

with questions. Please send me some tracts in the Russian language."

The same Russian prisoner writes later to the Committee:

"I have again received literature from you, which is so precious to me, from which I see that you do not treat me as an enemy, but a brother. Especially I was glad for the question in your letter: 'Who is going to help me in the work among the prisoners?' Now I will be glad to help. Please send me twenty Testaments in Russian also one Bible in Russian and one in Lettish."

#### The Plan for Work

How shall these aims be accomplished? One hundred thousand dollars is needed immediately, and this money will be controlled by a trustworthy committee selected from the Federal Council of Churches, the American Bible Society, *The Christian Herald*, *THE MISSIONARY REVIEW OF THE WORLD*, and other well-known organizations. The money will be sent to Germany to accredited agencies, that are working among the prisoners of war. The American Committee will choose the best sermons by Moody, Spurgeon and other preachers of power, which will be recommended to the German committees to publish. Years ago, when famine was devastating Russia, American Christians came nobly forward and sent shiploads of grain to Russia to relieve the hunger of thousands. Now even a greater need confronts us, and a greater opportunity to save millions of people from spiritual famine.\*

\*Gifts may be sent to Mr. Edwin M. Bulkley, treasurer, care of Spencer Trask & Co., 25 Broad Street, New York, for the "American Committee for Gospel Work Among War Prisoners."

# The War and Missions in India

BY MR. HERBERT ANDERSON, CALCUTTA  
Secretary of the English Baptist Mission



IMMEDIATELY on the outbreak of hostilities one of the ruling princes of India telegraphed to His Majesty the Emperor, "What orders has your Majesty for me and my soldiers?" That message indicated the heart-throb of India in the hour of Britain's peril. The first and most potent of war influences in India, and one which can not but affect the work of missions for the rest of this century, is the unification of India's diverse communities through their common allegiance to Great Britain. "The blood-brown meadows of Flanders and France" have made India more dear to England, and that debt will be paid in deeper love and further sacrifice.

1. The war has affected the missionary *personnel* in the Indian Empire. Some men have gone to the front as military chaplains. A number of nurses and medical missionaries, especially such as were in Britain when the war broke out, offered for service in Europe, and more than one hospital in India is closed until those serving the wounded soldiers can return to the work which they have left temporarily. Other missionary doctors offered medical service so that civil medical officers might be withdrawn with less difficulty.

The uncertainty of new missionaries coming out to India, and the consequent reduction in the number of students, both men and women, closed the language schools in the

United Provinces and Madras, while those in Bengal and Bombay are carried on with fewer students and some uncertainty about their future maintenance.

2. The war has seriously affected the developments of institutional missionary work, and by its influence on finances has created unprecedented conditions of administration for many missionary societies. Among institutions proposed were a United Christian College in Behar, a United Women's College in Bombay, and an institution for Feeble-minded Christian Children in North India. Societies were also counting on government aid for schools, colleges, or philanthropic institutions, but many such grants are now postponed. The gifts from many churches in Britain and America have displayed noble devotion to Christ and His cause, but several Boards and committees have been obliged to retrench in expenditure, so that the men and women on the field have had to face the stern necessity of giving up much valuable work. This process of cutting down expenditure and staff is still going on, and one unfortunate result is that those engaged in purely evangelistic effort have had to give a helping hand to the institutions which it is imperative to maintain. We trust it is but a temporary re-arrangement to meet a passing crisis.

The reduction of appropriations has led, further, to the necessity of deferring many annual missionary conferences and committees, and in societies where the administrative

function is on the field and largely independent of foreign control, this necessary economy has meant that all plans for advance have been set aside. "As you were" has been the order of the day, and the day seems rather a long one.

3. The war has also affected the Indian Christian community and the Indian Church. It has been an incentive to wider effort, and has brought experience that can not but prove beneficial in many unexpected directions. When the Y. M. C. A. offered for service with the Indian troops, who had been sent to Persia and Europe, the government gladly accepted the offer. As a result, twenty-four young Indians, most of them college men, led by Dr. S. K. Datta, of Lahore, have been rendering fine service to the empire and the cause of Christ abroad.

The war has also given a great impetus to the movement started some years ago for developing Indian leadership in missionary effort, and giving to the Indian Church its right place, as the vital organism whose growth must be dependent on its own activity in dealing with the stupendous task of India's evangelization. Indian Christians are facing their new responsibilities with courage and ability. In recent gatherings of an All-Indian Conference they have shown a determination to unite the various communities they represent in the common work of furthering the Kingdom of Christ in India. The war's depressing influence on some aspects of foreign missionary activity has thus had its compensation in an inspiring influence on the Indian Christian Church. Time will show how it has developed

generosity, created independence, and revealed unexpected power.

#### **Blessing Through War**

4. The war has brought special spiritual blessings to missions in India. The need of prayer, the duty of fellowship, the longing for a closer unity among all disciples was never more keenly felt. Those who have been privileged to meet at hill-station conventions, and in cities for the development of unity, are conscious of a new relationship toward each other and toward each other's work.

In this year of warfare we have, moreover, the glad efforts, in connection with the South India United Church, of an evangelistic campaign. After months of preparation, there was a week's simultaneous mission in which five thousand voluntary workers, men and women, aided three thousand agents of missions in personal efforts among non-Christians. The results were a thousand baptisms, a roll of eight thousand inquirers, and the spread of the same movement into Tinnevely and the Telugu country. There is the possibility of a revival that will affect every province in India and all sections of the Indian Church. History shows that God has often used times of war to win victories for the Prince of Peace. He is doing so in India to-day.

#### **German Missions in India**

5. The war has unfortunately had a tragic effect upon German missions in India. This was unavoidable, and it is a tribute to the wise and sympathetic action of the government of India and the provincial governments,

that so much of the excellent work of these missions is still conserved, and that, comparatively, little has had to be abandoned. There are five principal German missions: The Gossner Mission in Behar and Chota-Nagpur, the Basel Mission on the west coast, and the Hermannsburg, Schleswig-Holstein, and Leipzig Missions on the east coast. Political considerations have made necessary the repatriation or internment of the whole of the German foreign missionary staff, with wives and families. In Behar the government itself requested the Anglican Bishop of Chota-Nagpur to take over and make arrangements for superintending the educational and philanthropic work. The Bishop approached the heads of the Gossner Mission in India, and offered further to assist to maintain the pastoral and evangelistic work of their field. The offer was gladly accepted, and arrangements mutually satisfactory were made. The work that this has entailed will be understood from the fact that a third of the total of all missionaries working in that provincial area were members of the Gossner Evangelical Lutheran Mission, and a yet larger proportion of the Indian Christian community are connected ecclesiastically with that mission.

The Basel Mission, in view of its large industrial operations, has suffered most. The British and Swiss members connected with its staffs are carrying on its activities as far as possible. The Hermannsburg Mission has made over its property and work to the United Synod of Ohio, an arrangement that was initiated before the war broke out. The Schleswig-Holstein Mission has ar-

ranged with the American Lutheran Mission of Rajamundry to come to its aid, and the Leipzig Mission has found helpers from neighboring societies.

It is doubtful how long the Indian Government will continue educational grants or permit the management of institutions to be taken over by missionaries of neutral nationality, but the suggestion has been made that it may be possible to form British managing committees who would be prepared to manage, under government inspection, all the schools for which grants were sanctioned.

Through all the turmoil of the past eighteen months a sympathetic relationship between German missionaries and their fellow workers in India has been maintained. At the meeting of the National Missionary Council held at Matheran (November 12th-16th), at which between thirty and forty of India's leading missionaries were present, the following resolution was carried without dissent:

"The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and self-denying labors of German missionaries in India, to which we owe the establishment, not only of the existing German, but also of some of the most flourishing British missions. The Council is convinced that their labors have throughout been inspired by devotion to Jesus Christ, and directed to the spiritual elevation of the people of India. The Council regrets, and would wholly dissociate itself from, those imputations of ulterior political motives which have been so freely made against them.

The Council recognizes the grave difficulty of the situation created by the war, and gratefully appreciates the sympathetic consideration which has characterized the attitude of the government in dealing with it. At the same time, the Council deeply regrets that the labors of the missionaries have inevitably been interrupted, and sympathizes with them in their present separation from the work which they love. Further, the Council deplors that the exigencies of the war have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hopes that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy cooperation in the task of extending Christ's Kingdom. In such cooperation lies one great hope of accomplishing the complete reconciliation of the nations now so widely sundered."

The National Missionary Council, through its officers, opened a fund early in the war to deal with the embarrassments occasioned to the Indian agency of German societies, and has collected and distributed nearly \$10,000. A Special Relief Committee of the Madras Representative Council of Missions has also done yeoman service in assisting the American Lutheran Mission to care for those put into difficulty. While the perplexities of a serious situation are far from passing away, the difficulties are receiving the careful attention of many friends.

As to the future of German missions in India, it is neither wise nor possible to prejudge an issue that

will be international and imperial in its bearings. Christians will pray that political considerations shall not be allowed to erect barriers to the work of the Church in the evangelization of the world, or to disturb the vital, essential and abiding unity of all Christ's true disciples everywhere.

#### **America's Opportunity**

The war has given America an opportunity of expressing its deep personal and practical sympathy with Christian missions in India. Gifts have come in men and money that have caused gladness of heart. The Committee of Reference and Counsel of the Foreign Missions Boards of the United States and Canada sent, through Dr. J. R. Mott, a handsome gift to enable the National Missionary Council to meet in Bombay, and friends in America have given equally handsomely to help the work of the Gossner Mission. The debt which India owes to America for its century of missionary interest is still further enhanced by these latest expressions of good will.

When one tries to take an impartial view of the influence of the war on missions in India the gains up to the present hour would bulk much more largely than the losses. In the spiritual and moral spheres, in the devotional and religious life of the Indian Christian Church, and in the deeper fellowship among all Christian communions distinct and marked progress has been made, and such advance outweighs the dislocation of administrative effort and the reduction of institutional activities. Once again the prophet's clarion voice replies

"Not by might, nor by power, but by my Spirit saith the Lord."



BABIES' BEDS IN THE PLAGUE HOSPITAL AT MIRAJ, INDIA

The cribs are made from packing-boxes, and are but one example of missionary ingenuity and the need for help in their Christlike and effective work

## A Medical Mecca in India

BY ST. NIHAL SINGH, LONDON, ENGLAND

Author of "Progressive British India," "India's Fighters," "India's Fighting Troops," "Essays on India," etc.



R. W. J. WANLESS, an American missionary surgeon at Miraj, India, operated, in one year, without expert assistance, upon more cases than are cared for by the comprised efforts of many attending surgeons, helped by a score or more of internes, at such an institution as the great Presbyterian Hospital in New York. Dr. Wanless has been carrying on this work since 1892, and has relieved so many thousands of sufferers that his name has come to be almost worshiped in Hindu and Moslem homes all over Hindustan. Frequently patients travel a thousand miles and more in order to

place themselves under his care. Within a radius of 250 miles of Miraj there are numerous hospitals maintained by the Government, most of them under the charge of British physicians, yet so famous is this missionary doctor that during a recent year he performed twice as many as the total operations performed in all other hospitals within this area, including those in such large cities as Bombay and Poona. Dr. Wanless has an enviable reputation, especially for performing successful eye and abdominal operations.

In a recent visit to India, I made a point of visiting Miraj. Being ignorant of the vernacular in that part of the country, I expected some

difficulty in locating the hospital, but the mere mention of Dr. Wanless's name was enough to bring all the guidance needed. Every one in this town of about 30,000 inhabitants seemed to know who the American surgeon was and where he could be found.

When I arrived at the Mission compound, the immensity of the enterprise burst upon my vision. The main building and annex are lofty, spacious structures, built of grey stone, simple but elegant in architecture. A number of small stone bungalows that are scattered over eleven acres, serve as private wards. The buildings, with their equipment, are worth at least \$50,000—which amounts to three times as much when valued in Indian currency, and is a considerable sum in India. A large part was donated by the late John H. Converse, of Philadelphia, who, for many years, was the president of the Baldwin Locomotive Works.

When I entered the gate a little after seven o'clock in the morning the hospital was already astir. Out in the yard little groups of Indians squatted about scanty fires fed with withered grass and tiny twigs, and cow-dung cakes. Many of them had spent their last cent in order to reach this place of promise, and now they awaited their fate, good or bad, as the Doctor might decree. Most of them had come accompanied by relatives or friends, who camped out in the hospital yard until the loved one was healed and ready to depart. Some were out-patients, not in desperate enough need to be taken into the hospital, but staying on, day after day, to receive treatment and medicine at the dispensary. They

slept under the stars at night, sitting 'neath the sun all day, exposed to cold and dew and burning heat, but willing to undergo any hardship in order to be made whole by this disciple of a strange faith who had come to them with abundant love in his heart and healing in his hands.

They were a pitiable lot. Whole families were afflicted. One group, in particular, appealed to my sympathies. The father was stone blind, with cataract in both eyes. The mother was suffering from a disease that caused one eye constantly to discharge pus. One of the babies—about two years old—could open its eyes only half-way, so weak were they; and the other—about one year old—could not open its eyes at all. They all were ragged, underfed, and undersized; but they had hope stamped on their faces, for so implicit was their faith in this Christian doctor that they never questioned his ability to cure them.

Two or three primitive ambulances arrived on the scene. They were drawn by oxen and were nothing but ordinary, springless wagons, with a layer of straw spread in their bottoms, but they served the purpose, and brought patients who were in a desperate condition.

The scene about the office where the physician was in attendance was not less interesting. This little room was at the end of a long, narrow verandah, fully a hundred feet in length, and was lined on each side by men, women, and children, some standing, others squatting on the bare, red-tiled floor. They were being admitted, one by one, into the Doctor's presence. All sorts and conditions of people were there—rich and poor, suffering from more



THE CHILDREN'S WARD IN THE MIRAJ HOSPITAL, INDIA

or less serious disorders. It was after twelve o'clock before the Doctor finished with them, assigning some of them to be operated upon in the afternoon, and others on the morrow. Before he came to the office the physician had already made his rounds of the wards, accompanied by the superintendent, a trained nurse.

While the Miraj hospital is not furnished on a grand scale, it has comfortable beds with clean linen, and is kept scrupulously in a sanitary condition, not an easy thing to do in India. The operating theater is well-lighted and has modern appointments. The sterilizing room is up-to-date in every particular and the cupboards containing the surgical instruments are dust proof and hold all the equipment that a good-sized, first-class surgery must have on hand.

In the operating room one afternoon was altogether given up to eye operations. A score of persons sat in the corridor running along one

side of the room. Cards stating the names and afflictions of the patients were properly filled out, and one by one, the men and women were conducted to the table. Local anesthetics were applied, and the trouble from which they had been suffering was removed. Most of them were cataract patients—a few cases were very complicated. In one instance, the surgeon, after removing the cause of the trouble, pleasantly told the young woman, whose eye was very much disfigured: "Your disease is now cured, but if you will come to me in ten days I will color your eye to make it look nice," and the coolie girl went away happy.

A favorite operation at Miraj—a half dozen or so being performed every year—consists of making a nose for those unfortunate women whose nasal organ has been mutilated by an irate or jealous husband or by an enemy. A cut nose is considered, in India, a perpetual brand of disgrace.

I witnessed several laparotomy operations performed to remove growths, and I saw a muscle transplanted in a man's leg to remove lameness which was caused by a paralyzed muscle.

Besides the medical and surgical help given to thousands of people, the Miraj Hospital has trained many Indians to be hospital assistants and nurses. The dispensing chemist and his aide were educated on the premises and many of the graduates have gone out into the country districts to set up dispensaries. At the time of my visit there were fourteen students in the medical classes, and eight in the nursing class. The institution also employs three dressers, fourteen ward boys and girls, and a number of other servants.

This missionary institution is con-

ducted on such sound business lines that it is practically self-supporting. It does not stint, but neither does it give "not wisely but too well." Those able to pay for advice and medicine are made to do so. The scale of charges is elastic, so as to suit the circumstances of the patient. In no case is a sick person sent away on account of inability to pay. If there is no accommodation in the hospital, patients who can sleep outside without jeopardizing their health are permitted to make their home under the trees and stars, while the more needy are taken into the wards. Thus out of the annual expenses of \$7,000, not including missionary salaries, only about \$1,000 is furnished by the Presbyterian Board of Foreign Missions in New York.



OPERATING-ROOM IN THE PRESBYTERIAN MISSION HOSPITAL, MIRAJ, INDIA



SETTING TYPE FOR CHINESE BIBLES IN THE FUKUIN PRINTING-HOUSE, YOKOHAMA

# A Century of Bible Distribution

A HUNDRED YEARS OF THE AMERICAN BIBLE SOCIETY

BY THE REV. WM. I. HAVEN, D.D., NEW YORK  
Secretary of the American Bible Society



ONE hundred years ago, just as peace had come after the battle of Waterloo, the American Bible Society was organized. The United States was then in the flush of its young manhood, but such was the spirit of the times, that almost immediately the new society began to reach out to foreign lands. Shipments of Scriptures in foreign languages were sent within two years to lands outside the United States.

What is this society doing now? Do its present activities justify its long continuance? Is it alive to-day?

In my recent journey to the Far East, in the interest of the Centennial, I saw many evidences of the confusion and terror of the great world conflict into which the nations had just entered. But I witnessed other things than the destructiveness of war, for the "wheat" is growing in the world as well as the "tares," and the abiding picture in my memory is that of a vast whitening harvest field among many peoples springing up from the sowing of the Word of God.

First I crossed North America, in which there are nine home agencies of the Bible Society which last year circulated a million and a half

volumes through the methods of colportage and correspondence and volunteer service. This purely home missionary operation is in addition to all of the work of the auxiliary societies and the usual distribution through other channels. Three times in one hundred years the society has attempted to meet the needs of this great republic by special campaigns. Now it is conducting a continuous campaign to reach with the Scriptures every village and hamlet as well as the great cities of the nation.

Few realize the immense importance of this ministry of the Word to the foreigners still using their alien speech and to the native born who are forgetful of their early ideals. The story of the work of our home agencies is of absorbing interest and begets a sense of amazement, both at the need in this land which has been for generations saturated with the Scriptures and at the fresh and vital power of the Word to illuminate the heart of man. If the Christian men and women of America could see through these windows what lies right around them, there would be a call to spiritual "preparedness" that would be of tremendous value for the whole world. The old society has never done so great a piece of work in the United States as it is doing to-day.

We sailed into the Bay of Yokohama on a Japanese liner, and I was glad that my first sight of the fascinating land was Fujiyama, the sacred mountain, outlined in the glory of the full moon. This was our doorway into the Far East.

From Japan I journeyed through Korea, peopled with a white-robed company that have received the

Scriptures and are turning to the Savior with a spirit like unto the early days of Christianity.

As we traversed China I was continually astounded by the vast stretches of the provinces, the earnestness, industry, and worth of the people, the unspeakable need of educational and economic, as well as of spiritual uplift, and by the almost incalculable opportunity for the circulation of the Christian Scriptures. Presses can not manufacture them fast enough, and even with the appropriations of three societies, Scottish, British, and American, sufficient funds are not available to meet the difference between the cost of manufacture and the price at which the Scriptures must be sold in order to bring them within the reach of the poverty-stricken people of this ancient land.

In the Philippines I visited four or five of the great island continents that make up the nucleus of this long-stretched-out archipelago. Then we passed on to Singapore, the Straits Settlement, Sumatra, and, omitting Siam, where there has been such a wonderful demand for the Bible among the Siamese and the Laos, we traveled through India and then by the Suez Canal, bordered on either side with encampments and trenches and barricades, we came to Cairo and the Near East.

In the Far East, the American Bible Society has five agencies, Northern Japan, Korea, China, Siam, and the Philippines. In India the society's work has been through grants of money, that during one hundred years have amounted to over a quarter of a million of dollars, assisting in the translation of Indian



A KOREAN COLPORTEUR ENGAGED IN WAYSIDE EVANGELISM

versions, and in the publication and circulation of them among the people. The center, from which all five agencies in the Far East are supplied is in Yokohama, where a firm of Japanese Christians have developed a printing establishment that might well be the pride of any land. The head of the firm is an earnest Christian, an honorary life-member of the American Bible Society. In his establishment we found a combination of power presses, and a force of Japanese men and women seated on the floor, gathering sheets, stitching them and arranging them for binding. Fonts of Chinese type occupied a little room by themselves. There are eight to ten thousand different characters, each in their little compartments. Men are kept busy doing nothing but making the unusual characters. In Yokohama, also, is the Bible House, from which is planned the distribution for the whole northern half of the empire, the southern portion being cared for by the British and Scottish so-

cities. The last year of record the circulation in Northern Japan reached a total of 643,799 volumes, which was an advance of 352,698 volumes over the previous year.

We hope that the revised Japanese New Testament will be published in time for the Centennial. Four members of the Revision Committee are Japanese Christians who bear an equal share with the foreigners, and in many respects take the leading part in the production of the Revised Version. A generation ago Japan was without the Bible, while to-day the land is eagerly reaching for the Scriptures. The Bible societies have colporteurs whose sole duty is to circulate the Scriptures among the students in the many schools of these alert, intelligent people. All report a demand on the part of young men and young women for the New Testament, the like of which has never been known before.

In Korea, the last year of record shows a circulation of 458,694 volumes, in addition to 755,380 volumes

distributed by the British and Foreign Bible Society. It is difficult for Americans, with our background of the dignity and authority of the Bible in the vernacular for five hundred years, to realize the mental atmosphere of great peoples that have only within our day known the teachings of this Book of Life.

Is this society alive in China on this Centennial morning? It most certainly is! I sat with the Mandarin Revision Committee in Peking, and listened as they finished the 59th Chapter of the Book of Isaiah, the New Testament already complete, the Old Testament so far done. Before the Centennial year is over, this work of the three Bible societies will be finished, and will minister to the needs of three hundred millions of people. That which I wish to emphasize especially is that it is the output of to-day.

The first Mandarin translation was almost a paraphrase. This is an exact translation and approximates perfect Mandarin. In Southern China, the Wenli Committee is at work, and here and there local dialect committees or individuals are working, so that the Scriptures are now being distributed in China in twenty dialects. Last year from the little Bible depository off the Hata Men Street in old Peking, there went into North China alone over one million copies of the Scriptures. If you could visit with me the headquarters of the Bible Society, near the English Cathedral in Shanghai, and could talk with the agents from North, East, South, and West, you would begin to understand that even the American Republic, with all its knowledge and love of the Bible, does not call for

the Scriptures as China calls for them. Last year in China 1,973,453 volumes were issued by the Society, altho this book has been in China practically only since the birth of the society. (While this article was going through the press, the report for 1915 was received, showing an advance to over two and one quarter million circulation in China.)

What of the Philippines? When Admiral Dewey's Fleet entered Manila Bay in 1898, the Bible was essentially an unknown factor in the life of the Philippines. The very few copies of the Bible found there were in Spanish, and these were only in the homes of a few padres or in some ecclesiastical library. As the present product of the American Bible Society there are now the following translations, the Ilocano Bible, the Pampangan Bible, the Panayan Bible, the Ibanag New Testament, and portions published in Iugao, Moro, Cebuan, and Samareno—in all eight languages conquered in whole or in part for the Scriptures. To these must be added the following productions by the British and Foreign Bible Society—the Tagalog Bible, the Pangasinan Bible, the Bicol Bible, and Ceginnings in Igorotte and another dialect of Moro—making a total of the whole Bible or portions in thirteen languages. During the year 1914 209,127 volumes were circulated by the American Bible Society. In Egypt, the only part of the Levant agency I was able to reach, I found the work to be a living one in this dawn of our Centennial, and the sub-agent of the society reported a larger circulation among the Mohammedans than in any previous period.



DR. RIGGS, DR. GOODELL, AND DR. SCHAUFFLER TRANSLATING THE BIBLE IN CONSTANTINOPLE

All over Europe, where we have no agency but many correspondents, we have been sending out, as the medium of distribution for the World's Sunday-school Association, hundreds of thousands of Testaments and Gospels to the soldiers of the different armies in all the languages of the Entente and Teuton allies.

Perhaps the most important work of the society outside of the United States is in Latin America, where the whole field is covered, from the Rio Grande to the little tip beyond the Straits of Magellan, by six agencies. Two committees are at work, one in Madrid, and one in Rio Janeiro, both in conjunction with the British and Foreign Bible Society, the one for the revision of the Scriptures in Spanish and the other in Portuguese, to meet the needs of these difficult but yet fruitful fields.

In spite of the revolutions in Mexico, the Bible work is going for-

ward, and our agent expresses unbounded enthusiasm as to the opportunities before him. At Cristobal, in the Panama Canal Zone, a new Bible House is being erected from which we expect to reach the multitudinous procession of ships finding their way through the Canal. In the nine Republics of the La Plata Agency, in Brazil, and in Venezuela, there is everywhere a call for advance. Last year in the Latin Americas 235,605 volumes of the Scriptures were circulated.

The history of the society in all its many fields will be portrayed fully in the centennial volume soon to be published. Here is given only a glimpse of the harvest fields of the world where the society is busy with the reapers in this morning hour. From everywhere come testimonies to the spiritual effectiveness of these inspired writings which reveal Him who is the only Light of the world.

# A Ritual Murder in India

BY REV. HERBERT HALLIWELL, BANGALORE, SOUTH INDIA



INDIA is fast becoming a country of violent contrasts and striking contradictions. The West has impinged on the East, but there is very little affinity. India has adopted much of the Western habit and custom, but mentally she stands very much where she has stood for age-long centuries. The wealthy Hindu will buy an up-to-date motor-car and go to the races in it, but the same day, he will have risen early and done "puja" before the family idol. His brow, smeared with ashes or painted with the vermilion caste-mark, will attest his adherence to the old order.

Not only so, but superstition retains its grip as tenaciously in the twentieth century as in the nineteenth. During the last twelve months half-a-dozen cases of "suttee" or self-immolation have taken place in the largest city in the Indian Empire, Calcutta, up till recently the seat of government of the Governor-General and Viceroy. This is a rite forbidden by law, and punishable with very severe penalties, but it is practised, and when performed is regarded by strict Hindus as entirely meritorious.

Within the last few weeks a startling case of "ritual murder" has come to light. It occurred in the Azamgarh district, a place well within the influence of the holy city of Benares. The "thanadar," or local police-station sergeant, had occasion to visit a burial-ground. He found

there four men standing by the side of a newly filled-in grave. He put one or two searching questions, when a sound came from the ground directly under his feet. He had the presence of mind to capture the three or four grave-diggers. Another cry was heard and when the grave was opened, there came to view a living baby girl about a month old. The thanadar did his best for her, but she died.

The girl, it seems, had one tooth when she was born, and this fact, added to the disgust with which Indian parents greet the birth of a daughter, prepared their minds for other events. Three days after her birth some pigs of the village were found dead, and this was attributed to the presence of the baby with the tooth. The next day a calf died. The day after, a house in the village was burned down, and a Brahman was called to exorcise the spirit of bad luck. The soothsayer confirmed the theory that the baby with the tooth was possessed of a *rakshasha*, but he volunteered to expel it on the usual terms of liberal hospitality for himself and his party. That night the baby's father fell ill. He jumped to the conclusion that the *rakshasha* in his daughter was too strong for the Brahman's mantras, so he determined to get rid of the baby.

Similar tragedies are the direct result of Hinduism, which even to-day has such marvelous hold on the people whom we sometimes glibly speak of as India's millions. Is there any doubt that these people need Christ?



A NATIONAL BIBLE INSTITUTE MEETING IN HERALD SQUARE, NEW YORK

Hundreds of these out-door meetings are conducted in various centers in New York and Philadelphia every summer to reach the man on the street. The cost of each meeting averages about five dollars, and at them many are converted

## The Parish of the Streets

FACTS ABOUT THE WORK OF THE NATIONAL BIBLE INSTITUTE

BY PIERSON CURTIS, ESSEX FELLS, N. J.



THE Christian can not doubt that the Gospel of Christ is a message for all men, but he may wonder whether the churches are delivering that message to the great masses of population in our cities. While business houses are sparing no pains to acquaint every possible customer with their wares, while socialists and suffragists are spreading everywhere their earthly gospels, the Church with her supreme message is generally failing to arrest the attention of the man in the street. Of New York's five million souls, over three million are not connected with any church—Protestant, Roman Catholic, or Jewish.

To these millions the Gospel must be preached. "How shall they believe in Him of whom they have not heard?" But most of the fourteen hundred churches of New York,

while faithful in their efforts to teach those within their doors, have too often failed to obey the command to "preach the Gospel to every creature." Busied with keeping safe the ninety-and-nine, they have fallen short of their whole duty in not seeking more faithfully the many wandering in the wilderness. In fact today we find not ninety-and-nine in the fold for one outside, but only forty within the fold compared with sixty still in the desert.

An organized work is needed which has for its field the man in the street, whether he be of Broadway or the Bowery or of the residential districts. By all means we must strive to one end—to reach him, to tell him the Gospel that compels and saves. We must seek him out where he is, stop him, and in that one moment of attention must give a call clear and definite.

To reach that great parish of the

streets means a great and varied organization, centralized and directed by special training and impulse and devoted to this one end. It requires faith, it requires prayer, it calls for men, and it demands money.

The National Bible Institute of New York City is an organization founded in faith and conducted especially for the purpose of preaching the Gospel to the multitude outside the Church, in the Tenderloin, in business districts, and in residential sections of the metropolis. To accomplish this work the Institute holds three thousand meetings a year in mission halls and on the street; conducts a school for Christian workers with seven hundred in attendance; supports four rescue missions and a central building, and publishes an Institute monthly, "The Bible To-day."

Through this work two hundred thousand heard the Gospel in the open air or in mission halls last year, and many of the lost sheep were found and brought home to the fold.

One of the chief methods of the Institute is street-preaching. The meetings are conducted from May to October in Madison Square, Printing House Square and elsewhere. At noon in one of the squares the business man and the clerk out for their lunch-hour, the hobo on the park bench, may hear the sound of a cornet. A moment later a business man steps up on a little platform to talk to the two hundred of the hurrying crowd who stop to listen. After ten minutes of plain talk, there is an appeal, seldom without hands raised in response.

Dr. J. F. Carson, ex-Moderator of

the Presbyterian Church, writes to the Institute: "As I stood in Madison Square one day last summer, and heard one of your young men preaching to one hundred and fifty or two hundred men, I listened to as effective an address as I have ever heard, and my whole soul went out to the young fellow who was preaching. It was a sermon of rare power, and I saw nine men lift their hands in answer to his appeal to them to accept Christ. I happened to be standing by one of them and asked him a question or two and found he was the secretary of one of our corporations."

Every day there are ten meetings at noon and several each evening, at different points throughout the city. The classes of society seen at these meetings range from the highest to the lowest. The business man, the reporter, the clerk, the outcast, the Jewish garment worker, may all be seen at the noon meetings at Madison Square, Printing House Square, Union Square, or Twenty-seventh street. In the evening the passers-by in the Bowery or the Tenderloin or in Harlem's "white way" hear above the rattle of the elevated the voices of the mission workers, and sometimes follow them to the services in the missions.

Any means that proves effective is adopted to reach the people. Platform, automobile, gospel-wagon, cornetist, soloist, business man, city pastor, and reformed bum, are used—each as seems wisest for the particular locality.

One young student in the Institute School for Christian Workers decided that he would hold meetings in the Bronx three times a week. He



NATIONAL BIBLE INSTITUTE HEADQUARTERS

214 West 34th Street, New York. In this building are located the offices of the Institute, the Cremorne Mission, the School for Christian Workers, the Sunday-school, the Breakfast-room, the office of the Bible Correspondence Course, and Lecture Hall. Already the work has outgrown the building.

had no platform, no hymn sheets, no cornetist, no placard—only Faith, and a permit. How was he to get a crowd? Then he had an idea. Placing his hat on the ground he stepped away and started to look at it. Some one stopt to find out what was the matter, then some one else. The young man stared into the hat. Ten, then thirty, and then nearly a hundred became interested in the hat, and the young man had his audience. Subsequently, he conducted more than sixty meetings during the summer and as a result more than three hundred persons publicly confest Christ as their Savior.

Sometimes in the Tenderloin or on the Bowery there seems little pros-

pect of gathering a crowd amid the thunder of the elevated trains, the hooting of boys, and the mocking of drunks and rowdies. John Wolf of the "Beacon Light" Mission describes one attempt:

"While the singing was going on, a trio of drunken Irishmen came out of the saloon across the street to 'see what the fools were doing.' It has been said 'If you tie a knot in the devil's tail, he will howl or else send some one to howl for him,' and so it was in this case. The drunken men tried hard to break up the meeting, but it only resulted in attracting one of the best crowds we have ever had on that corner. When the invitation was given, eleven men raised their hands. More than a dozen men followed into the Mission Hall and



MR. WILLIAM MCQUERE  
Superintendent of the McAuley Cremorne Mission.  
A former penitentiary convict—now the  
loved Christian evangelist

three of these came forward at the close and knelt in prayer."

This volunteer evangelizing force has also its fixt outposts in the heart of the devil's country. The McAuley Cremorne Mission on West 35th Street near Seventh Avenue lies in the worst part of the Tenderloin. The Rosenthal murder took place not far away. There the sport, the gambler, and the gunman "hang out." "Hell's Kitchen" lies a little to the west. On the first day that the Cremorne Mission opened its new quarters, the patrol wagon called for two women who had been having a fight just opposite. It is a common thing for drunken men to try to interfere with the outdoor services held on the corner at night.

Other outposts of the Institute are the "Beacon Light Mission," on Third Avenue near 128th Street, the Gospel Hall at 101 Manhattan Street, and the Yale Hope Mission at New Haven, and the work in Philadelphia under Mr. W. W. Rugh.

All of these Halls have stories to tell. But Cremorne's records alone are enough to make one believe in modern miracles. To know Billy McQuere, the Superintendent, Mike Hickey, Jack McGuire, Sam Hadley, of Water Street fame, V. T. Jeffrey, Frank O'Brien, Jimmy Moore, and scores of others, is to know something of what God can do. Night after night testimonies are given that sound like fiction when one looks at the clean, happy, respectable men who tell of lives spent in drunkenness and sin. These men are not proud of their past records. "I can't believe it was me," said Billy McQuere, who has thirteen years' jail record behind him. "It was some one else, I can't

understand now how I could do those things. I'm born again. If any man be in Christ, *all* things are become new."

Billy was born down on the water front. His Scotch parents were fine people. "My father," says Billy, "was an ideally honest man." But Billy had an ambition, bred by "Deadwood Dick" novels, dislike for work, and envy of the gunman who is such a hero in lower New York. He wanted to be a thief. "No thief, mind you," says Billy, "expects to get caught." So Billy at eighteen ran away and became a "damper man."

These damper men work in groups, and their job is to find where people keep their money—and to take it. Number one works the prospect, with a stock of ten-dollar bills for his equipment. Before the day of cash registers, each small shop had its "plant," a place where its surplus cash was kept. In strolls the prospector and asks change for a yellow-back. He locates the "plant" out of the corner of his eye, thanks the storekeeper, and leaves. His work is done. An hour later a "stall" arrives—buys a rocking-chair, say—and pays for it. Then he goes to the door with the shopkeeper.

"See that building?" says the buyer; "Go round the corner and up to the fifth floor, and deliver this to Mrs. Cassidy. Must be delivered now, she's going out."

Off goes the man, chair over shoulder, and off goes the "stall" in the other direction. Just then "stall" number two drops in on the wife, who is now alone in the shop, and says:

"Madam, I'm from the Board of Health. Your sidewalk has got to be



SLEEPING ON THE FLOOR OF THE INSTITUTE'S BEACON LIGHT GOSPEL HALL

The missions in New York must not only give "good news" and good advice, but material help for the unfortunate "down-and-outs" in the parish of the streets

fixt. Come out and I'll show you."

Out they go. "Just hold that tape-measure, will you?" Meantime the "touch" has entered, and lifted the cash. The sidewalk "stall" rolls up the tape-measure, says something about "to-morrow," and they leave the robbed shopkeepers to find out their loss when next they look for change.

Fifteen years altogether Billy McQuere spent in "college" (prison), ten of these on a charge of which he was innocent, because of his reputation. At thirty-three he was let out with a record, and a grim determination to get revenge somehow for his being fixt.

"You bet I didn't mean to go straight. But something happened to me. I found out that my old Scotch father loved me." And because of this love of the unemotional Scotch father, Billy decided to try honesty. It paid, and for ten years Billy made good in business. Then drink vanquished him and he took three trips to the Alcoholic Ward. Finally he landed at the old "Living

Waters Mission," one of the Institute's Gospel Halls, with three cents and a desperate determination that next morning he was going to snatch a watch and run for it. It would mean money for booze if he got away and a Sing Sing booze cure if he didn't.

What had saved him from being a thief had been that his father loved him. "Now," says Billy, "I suddenly found out that God loved me. I got rid of the thieving myself—but God gave me a new heart."

Billy is a short, stocky man with a friendly eye, and a kind voice—just such a man as you might see in a business office, and who has been honest and God-fearing all his life. No wonder that his "college" chums and former Tenderloin associates come in to look at this man with fifteen years of jail record. "Sometimes," McQuere says, "I can sit up here on the Cremorne Mission platform and count a hundred and fifty years jail-record right in this room." To such men Billy is a living sermon on "the way out."

Jimmy Moore was one of his "college" chums. Bill was shackled to Jimmy on one of his first trips—riveted. Jimmy was old even then. Afterward they would meet occasionally. Shortly after Billy's conversion Jimmy heard about it and came to look him over. Jimmy had been a good thief—and had the reputation with the Police Commissioner as being the meanest and worst crook on the list. "I believe it," says Billy, "he was a nasty skunk. And he'd just as soon whip a knife into you as rob you." He went off, but kept coming back to have a chin-fest with his old pal. And one night he broke down, saying: "I've had enough." He was sixty years old, and had spent twenty-five solid years in the "pen." He had never done one honest day's work, but he was converted, and in answer to prayer, a job was found for him. First he swept the sidewalks for a bank, and then by his faithfulness became a collector and bank messenger. Two central office men stopt him one day.

"Hold on Jimmy, what are you doing?"

Jimmy threw out his chest a little and looked at them square. It felt good. "I work there," said he, "in that bank."

"Bank? You in a bank?"

They followed Jimmy in and went to the President. "Know who you've got? Know he's got a record?"

"Yes," said the President, "Jimmy told me."

"Well, you must be a fool! Do you mean to tell us you've got absolute faith in Jimmy?"

"No," said the President, "I haven't, but I have in God."

He had been well known on the

East Side, and they said about Jimmy that he could walk the length of the Bowery, from Cooper Square to Chatham Square, and preach a sermon without opening his mouth.

It would be easy to tell story after story of these daily miracles: of Joe Waldron, who was drunk from the day he was first put on a bar in the Bowery by his fireman father, and would crawl along sucking sugar that he had dipped in the used glasses; of one "rummy" who had used a horse shoe nail to dig out a gold filling from his tooth to sell for drink; of a hundred others who owe their new lives to the Gospel preached in these missions.

The Yale Hope Mission is another interesting part of the Institute work. It was founded in New Haven by a Yale student, William W. Borden, whose short life and large fortune were both given wholly to Christ. This mission has exerted an influence not at first expected. Yale men, skeptical or careless, have frequently been sobered and convinced by the miracles they have seen there. One Yale man wrote recently to the Superintendent:

"My dear Mr. and Mrs. William Ellis:

"You have asked me to tell you what the mission has meant to me. Most gladly will I do it. Last fall, more from a matter of curiosity than anything else, I came to the Mission with Dr. Robinson. Up to this time I had absolutely no faith in God or Jesus Christ and had very little faith in the Bible. I might say that Sophomore year I was a pure atheist. Because there was so much selfishness and conceit in me, I was unhappy most of the time. The meeting



A WEEK-NIGHT MEETING IN THE YALE HOPE MISSION, NEW HAVEN

Here the Yale students themselves conduct Gospel meetings for New Haven "bums," and here the students see the practical power of the Gospel. Both students and "bums" are vitalized and transformed

at the Mission opened my eyes. After attending several meetings I saw that Jesus Christ could work miracles in men's lives. I began to get interested in the men, trying to help them get a new start and firm hold on Christ. This work at the Mission made me a Christian. You may remember that after these few meetings, when I became convinced that what I needed more than anything else was Jesus Christ as my Savior, I consented to lead a meeting. I led several later on. This work at the Mission has been the biggest joy of my college career. My only regret is that I did not have more time to spend at the mission, or that I did not know of it earlier.

"More than anything else the Yale Hope Mission has determined my life work. I had planned my whole college course in preparation for law. A few months ago I decided to go into the ministry and now lately I have decided to go into Y.M.C.A. work in

foreign fields. The only way I can thank you and Mrs. Ellis and the Mission men is by constantly remembering you in my prayers."

For skill in catching men on the street or in the mission, training is necessary. The worker must know his Bible and study the best methods. The work cannot grow without new workers. The Institute School for Christian Workers looks to the future as well as to the present, and to the spread of the Gospel in other cities, as well as in New York. Three hundred students attended the last year's classes held in the Institute Building on Thirty-fifth Street, and four hundred more attended extension classes. Philadelphia has her own branch of this school. Bible Study, Practical Methods of Christian Work, English Speaking and Teaching, and Music are the principal courses. Here as everywhere in the work of the Institute one dominating purpose runs: "to take the Gospel, in the power of

the Holy Spirit, to the non-Christian and the unevangelized multitudes." In the varied work of the Institute these students find many opportunities to gain experience and do real work.

For such an interdenominational and growing institution a definite creed is necessary. The Institute stands squarely for the Inspiration and Integrity of the Bible, and on it bases its methods and its faith. It proclaims the necessity of salvation through Christ alone. It looks for His Personal coming. And finally, it believes that the supreme responsibility of Christians is to make the Gospel known to all men.

"The Bible To-day," the Institute monthly, extends the influence of this creed and this work. Besides the news of the missions, and able articles on Evangelism, it gives a thorough and practical correspondence course in the Bible. Through this medium some of the warmest friends and the most liberal contributors have been won to the Institute.

The expense of so all-round and widespread a work would seem necessarily great. But many churches reaching less than five hundred in a year spend more. The three thousand meetings, the large School for Christian Workers, the publication department, and all the other work of the Institute, touching hundreds of thousands, last year cost only twenty-five thousand dollars.

Careful economy and the large volunteer force of workers make this

possible. Fully two hundred Christian men and women cooperate in the work as volunteers. One, who is engaged in business from seven in the morning until six at night, has taken part during the past year in five hundred evangelistic meetings.

But these spiritual fruits of the work and the money needed for its maintenance are above all the result of much prayer. Daily meetings by the staff, special days of prayer and a growing "Circle of Intercession" throughout the country, all keep the work from failing in power and growth.

Another successful branch of the work is in Philadelphia and, as friends multiply and workers are found; as the means are provided and the way is opened; the Institute plans to carry into other cities its cry *Aggressive Evangelism Every Day in the Year*.

Even now a great work is going on. Each day to an average of two thousand the Gospel is preached and in one day twenty-one decisions for Christ were recorded in outdoor meetings. Never a night passes but some drunk or thief stumbles up the aisle of a rescue mission to accept Christ and to begin a new life. Every day some worker learns better how to follow Christ's last command, to preach the Gospel.

And the Lord said unto the servant, *Go out into the highways and hedges and compel them to come in, that My house may be filled.*

I believe that from the national point of view the most important work which our American churches have to do to-day is to preach a simple and efficient Gospel to the multitudes of immigrants who are coming to our shores. America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the Gospel of Christ pervades and transforms the whole of her vastly increasing population.—HENRY VAN DYKE.

# King Lewanika of Barotseland



THE death of the Barotse King Lewanika in Northwest Rhodesia, was announced on February 15th and recalls some interesting facts about this picturesque and powerful native African ruler in British territory.

Lewanika, King of the Barotses, ruled for over thirty years (since 1885) on the Zambesi, where the French Protestants have one of their most successful missions. It was there that the famous missionary, François Coillard and his wife lived and labored. Lewanika was the twenty-second king in a line of Barotse rulers and after many wars made a treaty of peace with Great Britain in 1890. He was one of the most picturesque guests at the coronation of King Edward of England.

Some amusing instances of King Lewanika's rigorous rule over his subjects are given by the late Jacques Liénard:

He became strongly opposed to intoxicating drinks, and on one occasion two chiefs and four servants of the King were brought before him on the charge of having been found drunk. As several of them were old offenders Lewanika resolved to neglect no means of rendering the sentence of the culprits impressive. The culprits were arraigned before a public meeting at which the King presided, seated in his royal arm-chair. Under every tree all around the vast Lekhothla (meeting-place), men crouched, silent

and attentive. In the midst of the spectators, in the broad sunlight, kneeling on the burning sand, were the six culprits.

The prime minister of Lewanika, proceeded to admonish the culprits, soundly berating one after the other. As he pronounced each name, the one address had to clap his hands—a proceeding not without a touch of picturesqueness.

One of the two chiefs, the less culpable, was allowed to retain his chieftainship and was punished only by the confiscation of a part of his goods and of his slaves. The other, the most important chief in the northwest of Lealui, and the third in rank after the King, was utterly stripped of his authority and deprived of villages, his fields, his wives, his slaves, his title, and his very name. The other culprits fared in the same way, and the sentence was carried out immediately. The unfortunates were obliged to leave the capital that very day, and set out alone, each man taking with him only one wife whom he had at his arrival. He was commanded not to stop at any village of the King, but to go to utter exile and forgetfulness to his native village.

Lewanika and the others showed with great pleasure and pride the beautiful Bibles and Testaments presented to them on the occasion of their visit to the Bible House in London. The prime minister, who accompanied the King said: "You can not conceive their incessant activity in good works; they have houses for the sick, schools for the

blind, where they do miracles, teaching them to read and write and sing and work. What astonished us most was their habit of giving. They never go to any service without putting their hands in their pockets and taking something out! When we asked what all this money could be used for, they spoke of schools and churches, help for their own sick and poor, and for heathen countries far away. The consequence was that we caught the habit of giving too! Every time we went to church the King gave £1 10s., Imasiku (his son-in-law) and I £1 each, and the other two (servants), 10s."

When Lewanika returned to the Zambesi, from London, he gathered his subjects together and made an appropriate address. He ascended a platform, and in strong voice, said that he was bound publicly to thank the missionaries for all the good they had done for his country. Altho not a professing Christian he said: "I have two words to say. Here is the first: *'Praise God, bless Him!'* If my voyage has succeeded, thanks are due to the colonel who attended me, and to your aged missionary (Mr. Coillard) who prepared my way. That is true, very true; but, above all, it is God, yea, it is He who has guided me, who has guarded me, who has raised me up these friends, and who brings me back into the midst of you. I say, then: 'Bless God!'"

"For the second word, I say: *'The Gospel, it is all.'* I have seen many things, some more marvelous than others, but there is one thing as to which I can not be silent; everywhere I have found the Word of

God. In the parliament it is the Gospel which makes the laws; in society it is the Gospel which inspires a beneficence which we here have never even imagined; it is the Gospel which renders the people intelligent by their schools, and which gives to the nations security and happiness. The missionaries told me so—and now I have seen it. Barots, let us come out of our darkness, out from our former heathenism! Listen to the instructions of our missionaries. Come on Sunday to church; send your children to the school in order that we also may be men."

The Lord's Day following saw over one thousand met for worship of the true God, and four were baptized.

The mission of the French Protestants to the Barotses was founded in 1886 by François Coillard and his wife. Previous to 1884, when the missionaries first visited his country, King Lewanika had met only white traders, and he had fleeced them at his pleasure. He asked M. Coillard for all sorts of things, such as candles, coffee, medicine, etc. Eighteen months later the missionaries located a permanent mission station at Sefula, not far from the King's court at Lealuyi. Coillard at once began preaching, and opened a school under a tree. The first lesson in penmanship consisted of writing in the sand. The school began with twenty scholars, two of them sons of the King, and five of them his nephews.

Lewanika became an ardent total abstainer and prohibitionist. He also attempted to put a stop to slavery and infanticide, and became a comparatively enlightened king.

# The War and Religion in France

BY PASTOR RUBEN SAILLENS, PARIS



SOME American religious papers have expressed astonishment that the French Government, in the present ominous circumstances, have not officially recognized God, nor called upon the people to pray. Thus France appears to them a godless nation; but this is far from being the case. The government is deeply respectful toward all manifestations of faith; but any official recognition of religion in France would at once be seized upon by the Roman Catholic hierarchy as a recognition of their church as the only church, and might become the signal of a reaction toward Rome which would imperil Protestant liberties. In order, therefore, to maintain the absolute neutrality the government can not do otherwise than to keep silent on religious matters. Protestants in France number only 600,000, most of them living in the South Land. Protestants desire only respect for their religious rights and the full liberty to propagate their faith.

Among the administrators, members of parliament, and officers of the army, there are many who attend Protestant churches, and in many high circles, as well as among the common people, Protestants are looked upon with favor. Their influence for the uplifting of the nation, their leadership in most social movements, is far in excess of their proportion in numbers. Would to God that all Protestants were truly

evangelical and truly born again! They might bring about a new and more drastic Reformation than that of the sixteenth century.

The French military law does not recognize any distinction between priests and laymen, so that about 20,000 Roman Catholic priests and 400 Protestant pastors have had to leave their parishes and to join the ranks. In some cases they are employed as "brancardiers" (to pick up the wounded on the battlefield), often a very dangerous post. Already we have heard of the death of Pastor Bertin Aquillon, a Methodist minister of uncommon gifts and graces, twenty-nine years of age, who had endeared himself to all the company by his wonderful courage in going out under fire to his work of rescue. He saved many lives at the risk of his own, and took care of the wounded, depriving himself of the barest necessities. Every Sunday morning, in addition to other opportunities, he gathered his fellow soldiers around him and gave them a Gospel address. On one of the Sundays, when he had opportunity, he preached in a barn, while the enemy was firing at the village. Men who profest themselves infidels have, with great emotion, testified to their admiration and love for this true Christian hero. One Sunday, while he was meditating on the address he was to give a few minutes afterward, he was hit by a shell, and died within an hour, with a smile and the name of Christ on his lips.

One of the cheering signs of this time, so gloomy in other respects, is that the people of France show a religious disposition, a respect, and even a desire for God, which previously we were not accustomed to find. "Free-thinking" is on the wane, and not one newspaper attempts any of those cheap attacks on religion which were before so frequent. The Roman Catholic churches are opened for special services every day, and they load the soldiers with medals of the Virgin, written forms of prayer, and other charms and religious symbols. Thus they seek to make use of the revival to strengthen their church.

The most encouraging fields of Protestant effort is in the South of France, where, in the sixteenth and seventeenth centuries, the Huguenot Church was the prevailing church. The Revocation of the Edict of Nantes drove away a large number of the inhabitants, and the hangman's rope did the rest. Nimes is now a city of 80,000 inhabitants, of whom 22,000 are nominally Protestants. The adherents of the two classes of population are still very distinct; mixed marriages are uncommon, and even the indifferent and those who profess infidelity cling to their Huguenot ancestry and make some acknowledgment to the religion of their fathers.

In April (1914) we came to Nimes for a Gospel tent campaign, which was not expected to reach the large Catholic community to any extent. From the beginning, however, the large audiences of from 800 to 1,500 were made up of all the elements of the population: liberal and orthodox Protestants, Catholics, and Free-thinkers. A large number profest to give themselves to the Lord.

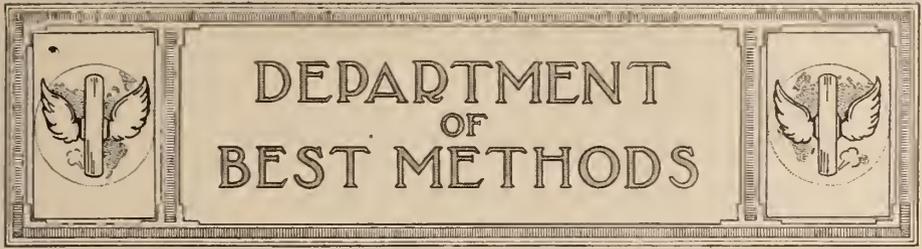
Toward the close of July we prepared to go to Switzerland, to hold a summer Bible-school at Morges, near Lausanne. These meetings for Christian workers, which last three weeks, are usually well attended, and are concluded with a convention to which large numbers come from Lausanne and Geneva. The motive of that Bible-school and convention is expressed in the phrase, "*Le Christ tout entier dans la Bible tout entière.*" (The whole Christ in the whole Bible.)

Just as we were about to cross the frontier, the mobilization of the French armies began, and it soon became evident that the Bible-school could not be held. We, therefore, turned our steps again to that place where, so recently, the Lord had been using us in bringing souls to Himself. We returned to Nimes, and since the tent was at Morges, and could not be removed, the Methodist, Congregationalist, and Baptist churches were put at our disposal.

Many came to the meetings, testifying that they had found the Lord during the tent campaign.

The hospitals and other buildings are full of wounded soldiers from many parts of France. Among them, as we were visiting in the hospitals, we had the privilege to meet two young men who were converted at the tent. Their joy in seeing us was most touching. One of them said, "This war is going to do more for the conversion of the people than many sermons could do."

May I ask all Christians to pray that this great trial may bear rich spiritual fruit, and that the war may serve the moral and spiritual uplifting of France?



DEPARTMENT  
OF  
BEST METHODS

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

**BEST METHODS FROM MANY MAGAZINES**

**T**HE missionary magazines are so full of good things from month to month that it seems unfortunate that missionary workers of all denominations can not have the benefit of them. But the number of magazines now published is so amazingly great that no one worker could hope to compass them all.

THE MISSIONARY REVIEW OF THE WORLD seeks to meet this need by reprinting in various departments some of the best things gleaned each month from all the missionary periodicals—home and foreign. The clipping files of the Best Methods editor have become overflowing with the good things in the way of methods and this month the entire department is given over to them.

**TO THE JEW FIRST<sup>1</sup>**

Not far from Boston in a cottage hidden behind some trees on the bank of a winding little stream, there lives a soul so great that it reaches from Boston to San Francisco and from Canada to Mexico—the soul of a woman consecrated to God. She has wealth, but it is the Lord's; she has culture, but that has been laid at His feet; she has genius and shrewd ability, but these are all flung into one great determined purpose to do His will.

In her cellar we saw a sea of—Bibles! Crate after crate fairly burst-

ing with them. "This is my life," she said to us, "sending these over the country that people may know the word of God." Upstairs was a force of helpers opening and writing letters and dispatching Bible portions. One wished Voltaire could witness this triumphant answer to his cynical prophecy—"In another century the Bible will be an extinct book."

To this woman came a vision one evening of a wonderful way to reach God's "chosen people." Next morning before the writer left the city she sent for him and unfolded this plan for evangelizing the Jews:

"Christ's method of teaching the crowds who came to Him," she said, "was to tell them stories which they could not understand but which He was ready to explain to any *individuals* who asked Him for the explanation. *Let us try His method*—sending His stories (Yiddish and English side by side) into thousands of Jewish homes by the *mail carrier*—a missionary whose entrance into the home no persecution can defeat."

The result? A few months later 10,000 Jewish families in New York awoke to find on their breakfast tables a personal letter from a Mission to the Jews telling them of their Messiah and inclosing *four* of the stories that He told the people of Palestine nineteen hundred years ago. For weeks following the mission hall overflowed with new and eager Jewish faces, and

<sup>1</sup> Condensed from *The Chosen People*.

the mails brought letters of inquiry from many hungry Jewish souls.

This year the same 10,000 Jews are receiving another letter, which is inaugurating in New York Jewry a revolution against blind Rabbinical leadership and which reveals the startling truth that the true Christian loves the Jew, and that the Jew must have Christ as his Savior and the crowning glory of his Judaism.

Meanwhile the modest woman, whose check has covered every dollar of this undertaking, is busy in her little cottage on the river side and smiles content. Her works do praise her and succeeding generations of Jewish children will rise up and call her blessed.

#### DOLLARS MEAN SOULS<sup>2</sup>

If any one complains that the Woman's Foreign Missionary Society is always after money, quote Bishop McCabe's saying,

"DOLLARS MEAN SOULS."

When tempted to self-indulgence at the expense of the missionary treasury, remember,

"DOLLARS MEAN SOULS."

#### THE VALUE OF UNITED EFFORT<sup>3</sup>

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."—Lev. 26:8.

*Five chase one hundred (20 each).*

*Do one hundred chase two thousand (20 each)?*

*No—One hundred chase ten thousand (100 each)!*

"How shall one chase a thousand, and two put ten thousand to flight? Deut. 32:30.

*One chases one thousand.*

*Do two chase two thousand?*

*No—Two chase ten thousand!*

When you have multiplied your workers you have increased your power five-fold!

#### A RECIPE FOR SECURING NEW MEMBERS<sup>4</sup>

1. Make the meetings kindly, cordial, social, with good programs well prepared on one definite subject each time.

2. Choose the day and hour most convenient for all.

3. Have each meeting well announced from the pulpit and on the church calendar.

4. Begin on time, end on time; busy women have no time to waste.

5. Meet together quietly in advance of the meeting and talk it over—not all the Society, but only the officers and a few most interested. Pray about it together. Ask the Lord to guide and direct. The work is His; the land is His; and we honestly wish to do His will in making and keeping this a Christian nation.

#### THE NEW MEMBER—WHAT SHOULD BE DONE FOR HER<sup>5</sup>

Help her to get an intelligent knowledge of our work. To you who have been in the work for years the terms we use are easily understood. But to the new member such words as auxiliary, synodical, general fund, contingent fund, etc., are confusing if not altogether unintelligible. Explain them to her—not once, but again and again until she is perfectly familiar with them.

Show her the pictures of your particular missionaries and make her acquainted with them. Tell her where each is located and what her special work is.

If she has not subscribed to *Lutheran Woman's Work*, urge her to do so. If she feels that she *can not*, get one of your members who is a subscriber to share her copy with her each month.

Give her something to do. Find out her qualification. If you have not a place ready for her to fit in, make one.

<sup>2</sup> From *Woman's Missionary Friend*.

<sup>3</sup> From *The Missionary Survey*.

<sup>4</sup> From *The Home Missionary*.

<sup>5</sup> Condensed from *Lutheran Woman's Work*.

She will soon feel that she "belongs" when she realizes that a part of the work devolves upon her.

Appoint one of the old members to be a committee of one to be especially nice to her. Make her feel that she is welcome and then show her what a beautiful bond of fellowship binds all missionary women together.

Finally, pray for her. You feel that you have done all you can; now ask our heavenly Father to fit her for service and use her for His glory.

### AN EMERGENCY SUPPER<sup>6</sup>

The officers of the First Church Auxiliary in—, meeting last fall to consider plans for work, felt a little dubious about the annual contribution which would be due the following spring.

The auxiliary had been making steady growth. An Every Woman Canvass held every fall had raised its membership from 97 in 1911 to 224 in 1914. And during the same period the contributions had increased from \$258.25 to \$428. 85, tho dues had been abolished as a condition of membership.

But in the autumn of 1914 the business depression was heavy in this New England town. Men were out of work, families were economizing, the war cloud hung over enterprise and purses fat and lean were being emptied to help the Belgians and the wounded in war. From the Board rooms came rumors of an anxious outlook. In our own auxiliary the contributions of the summer and early fall were far from promising. For instance—one group of four women who gave \$16 last summer sent in only \$9 this summer.

"Can we maintain our standard of contributions next spring?" The question would ask itself. "*We can! But how shall we do it?*"

Two things seemed necessary: First, to make the society realize the need;

second, to make our request for aid definite.

A little group of eight or ten members agreed to give a supper to the society in November, inviting all by postcard and stating that there would be no charge for supper and no collection taken. Doctor J. P. Jones, formerly of Madura, India, was invited to take supper with us and give us a greeting, his masculine isolation being relieved by the presence of the pastor. A public meeting also to be address by Doctor Jones was arranged for eight o'clock, the men and women of our own and other churches being invited. This made it a notable occasion.

But we did not intend the supper to pass as a mere social function. It was a good thing to greet each other, so many of us; but no opportunity could have been better for a financial statement. So after Doctor Jones had spoken and he and the pastor had left for a breath of fresh air, the treasurer had things all her own way for ten minutes.

She took the society into her confidence and urged the special need with all her power. Then she said that, realizing the difficulties that might prevent some of us from giving as much as usual, the executive committee had decided to ask all who could do so to *increase* their contribution by one-fifth; that is, we were asking those who had given 10 cents last year to give 12, and those who had given \$10 to give \$12 and so on. That was all. Then we passed from the table to the audience room for Doctor Jones' address. But the treasurer had had her hearing.

In the spring when the annual collection was made, a statement of the condition of the treasury was sent out with the envelopes together with a request for the one-fifth increase.

When the envelopes were opened, tho some had not been able to give and

<sup>6</sup> Condensed from *Life and Light*.

others had not enlarged their gifts, the response was so generous that the total amount was \$520.10, the largest in the history of the society. This method, of course, could not be used repeatedly, but it helped to tide us over a difficult year.

### DO YOU?<sup>7</sup>

It is said that the American people spend more money for neckties than for books.

And they spend more for shoe-strings than for missionary books.

### PUT THE MISS IN MISSIONS<sup>8</sup>

[*A Toast given by Mrs. Emma G. Selden at a Baptist Missionary Banquet in Denver.*]

Please notice that this title is in no wise a misfit, nor one to misconstrue or misinterpret. It means that if we, who bear the title of Mrs., fail to put the Miss in missions, we are recreant to our duty, have missed our greatest privilege and opportunity, and have misused our power and influence in so mischievous a manner as to make even a misanthrope weep. Do not misunderstand me nor let my point miscarry—we must, as we love missions and believe in missions and are devoted to the cause of missions, we *must* put the Miss in missions.

Why? Because some of us are growing gray and some are falling by the way. The European nations now at war are calling for recruits, the liquor men ask for thousands of boys each year to keep the ranks of the drunkards full. If these need recruits for their business, how much more do we, who are in the King's business.

How shall we get them? First, our material must be in interesting form. Second, this interesting material should have enthusiastic presentation. Girls must have life and action, they want

thrills and excitement, and we should supply it in legitimate ways lest they seek it in other ways. To do this we have, in our missionary history and literature, facts and conditions that will furnish thrills enough to satisfy every girlish heart. But alas! we do not live up to our privileges, for with long faces and whining voices we kill the life and throb of our missionary stories until they become deadly dull things. Some missionary meetings remind one of the description of an old-fashioned prayer-meeting—"a deacon and a hymn, a deacon and a hymn, a deacon and a hymn, and we all go home." Some of our meetings are often "a sister and a paragraph, a sister and a paragraph, a sister and a paragraph, and we all go home." And then we marvel that the bright club woman and the fun-loving girl are not interested in our missionary meetings.

But our girls are not unmoved by the higher motives and there are few who will not respond to an appeal to loftier ideals when they see the Gospel of Jesus Christ to be first, last, and all the time, *missionary*. Then a bigger vision of Jesus, our great missionary, who is our example and incentive to a life of noble missionary service, will enter the hearts of our girls and show itself in missionary interest both material and spiritual.

Let us not misapply our material, misconceive our opportunity, nor miscalculate our girls, but leading them to see the things that are really worth while, we shall not fail to put the Miss in Missions.

### CHILDLESS SOCIETIES<sup>9</sup>

If you know of a childless Woman's Missionary Society—one that does not have a Junior Missionary Society under its wing—will you use all your influence to show the women that they are shirking their responsibility and

<sup>7</sup>From *The Missionary Intelligencer*.

<sup>8</sup>From *Missions*.

<sup>9</sup>From *The Woman's Missionary Magazine*.

missing a great blessing?—MRS. I. H. MILLIKEN.

### A SAMPLE OF EFFECTIVE PUBLICITY<sup>10</sup>

We have recently received a sample of effective publicity by a men's missionary committee. It is in the form of a letter. At the top is an astonishing picture of a great hall crowded with 4,000 Chinese. Underneath are the accompanying statements:

"Not in the United States, *but* in China!

"Not in *Philadelphia* waiting for 'Billy' Sunday, *but* in *Pekin* waiting for a *Missionary!*

"Here, in 1895, missionaries were torn limb from limb.

"Here, in 1915, four thousand (4,000) Chinese assembled to listen to Mr. Sherwood Eddy.

"What further evidence of the great uplift must there be?

"We need our *own* missionary to help this cause and us!

"We ask you to assist, and to make 'St. Andrew's' a Church of *Works*, not *Words!*

"MISSIONARY COMMITTEE,  
"St. Andrew's Church."

A note at the bottom tells the amount of the apportionment and asks every one to help in the offering on the following Sunday.

### A MISSION STUDY CLUB<sup>11</sup>

The Third Presbyterian Church of Rochester had no study class but had a Young Women's Missionary Society. It was planned to resolve the whole membership of this society into a Mission Study Club, the club to be organized in six divisions or classes, each limited to fifteen members, and a circulating book club for those who could not be regular attendants of any of the classes.

The first step was to procure six competent leaders for the classes. These were carefully chosen and of

the six asked not one refused. Eight or ten subjects for study were then chosen and presented to the whole club for selection. When six subjects had been decided upon, books covering the topics were very carefully selected, those in charge of this choice coming to New York for the purpose of thorough examination of all the possibilities, and deciding upon what they considered the text-books best fitted for their purpose without regard to the question of who published the books.

Each leader then took one of the six subjects for her own and had the entire summer in which to study it and prepare herself to meet her class. Seventeen members enrolled as members of the book club and eighty-three as members of classes. Cards were sent to all these announcing subjects and names of the leaders, and each was asked to indicate her choice of a class.

Before any general class meeting was held the leaders came together to hear a preparatory talk from Mrs. Helen B. Montgomery, whose home is in Rochester. The season opened in September with a general gathering for supper. There was a large and enthusiastic attendance, class members became acquainted with their respective leaders, each member received her own text-book and note-book and the first lesson was assigned. Eight regular meetings were held, one each month until the first of June.

As a result of this careful and intelligent planning and unsparing effort the classes were without exception an *absolute success*. A keen new interest was aroused among many who had formerly been indifferent; those who had been interested before gained in intelligence and breadth; much hard individual work was done: a steady increase in individual and collective prayer was manifest, and the contributions to missions gained 40 per cent.

<sup>10</sup> From *The Spirit of Missions*.

<sup>11</sup> From *Woman's Work*.

**DEFINING A STUDY CLASS<sup>12</sup>**

A Mission Study Class is:

- A** number from six to twelve
- M**eeting weekly
- I**n some home or chapel
- S**eated around a table
- S**tudying together
- I**nspiring facts and stories
- O**pening session on time
- N**ot extending over one and one-half hours
- S**essions brimful of
- T**rue enthusiasm
- U**sed to stir up the "gift of God."
- D**evoted to enlarged efforts to encourage
- Y**outhful spontaneity to form
- C**oordinated plans for extending
- L**arger and broader knowledge to
- A**ll church members, that
- S**uch may aid in
- S**trengthening the army of the Great King.

—MARY A. GILDERSLEEVE.

**HOW ONE CHURCH ADOPTED ITS MISSIONARIES<sup>13</sup>**

The enthusiastic way in which South Church, Brockton, Mass., welcomed Mr. and Mrs. Ralph Harlow as their new missionary representatives is well worth description as ideal.

From the moment Rev. Loyal L. Wirt, the assistant pastor of the church, met Mr. and Mrs. Harlow as the train pulled into the station on Saturday morning till they were given a God-speed on the Tuesday following, they were made to feel that South Church was with them from the babies on the Cradle Roll to the members of the Standing Committee. Every moment of the time had been planned for and the program was carried out with enthusiasm.

On Saturday the young missionaries were taken to the homes of members of the church to make personal acquaintances. At one of the homes lunch was served. After a delightful hour, Doctor Durkee, the great-hearted pastor of the church, escorted them to the athletic field, recently given

the church by a member. Here baseball was in progress and tennis courts and swings in full use. Ladies of the church served refreshments in the great woods that hem the field and photographs were taken of the four uniformed ball teams with Mr. and Mrs. Harlow in the midst of the boys. These pictures are to be enlarged and copies hung on the walls of the church and of the missionary home in Turkey. Mr. Harlow umpired a game between two of the ball teams and played a little himself while Mrs. Harlow was making friends with the girls.

From the ball field Dr. Durkee took the missionaries to the church, where lunch was served in the parlor, with the deacons and Standing Committee. An informal hour followed, during which Mr. Harlow, with the aid of a map, outlined briefly the field and nature of the work to which they go.

Sunday was a busy day. Mr. Harlow preached in the morning and Mrs. Harlow spoke in the Sunday-school, the entire hour being given to the missionaries under Mr. Wirt's careful arrangement; six hundred were present. Each class sent its representative to the platform with some farewell remembrance.

The kindergartners gave a beautiful photograph of the large oil painting, "Christ and the Children," by Gabrini, which hangs in the Sunday-school and was the gift of Mr. George E. Keith, president of the Walk-Over Shoe Company.

The afternoon was as busy as the morning. After lunch in another home, Mrs. Harlow addressed the Junior Endeavor Society, the largest in the world. The Juniors presented Mr. and Mrs. Harlow with gold Christian Endeavor pins as tokens of their love and support. Half an hour later the Intermediates and Seniors filed in and both the missionaries told something of the mission work they have been doing in

<sup>12</sup>From *The Home Mission Monthly*.

<sup>13</sup>Condensed from *The Missionary Herald*.

New York City. At the evening service in the church both spoke on "Why I am going to the Foreign Field."

After a good night's rest at the home of their hostess, Doctor Durkee called and took Mr. and Mrs. Harlow for a long ride through the country, fresh and vivid in the rare glory of a June morning. Lunch was served in the superb administration building of the Walk-Over Shoe Company. Then they hurried to the church again where a children's service was held, Mrs. Harlow singing and Mr. Harlow telling stories with the aid of the blackboard.

After dinner in another home came a large farewell reception in the church parlors with refreshments and an orchestra. This was just the "Amen" to what the church had been saying all along—"We're behind you with our prayers, our interest and our love."

With what added zeal will these new missionaries go forth; and will not the church itself find that in giving it too will receive an hundredfold?

#### A STARTLING QUESTION<sup>14</sup>

If God were to guarantee you \$1,000 in cash for every soul won into the Kingdom, would you work harder to win souls to Him than you are working now?

If so, WHY?

#### A CASE FOR CHRISTIAN COURTESY<sup>15</sup>

"Oh Peggy, dear, there's a big home mail here, and you have a dozen letters beside a bunch of papers and magazines!" To Peggy, just in from a hot afternoon at school in China, this was very good news. She was not slow in claiming her portion of the American mail on the table in the hall.

In her study she read with great delight her messages from the dear ones at home, a cheering one from a

beloved secretary of her Board, an amusing Round Robin from some classmates, etc., etc., and two lovely notes of thanks from the Junior Endeavor Society in which Peggy had grown up and to which several months before she had sent a long letter about the "Children in Blue."

There was one which she left to the very last. It bore an unfamiliar handwriting and a strange post mark, that of the city of X—. Very brief its contents were: "Will you kindly send our society a letter which we may read at our meeting on April 10th?"

"April 10th," exclaimed Peggy excitedly, "why this is March 9th, this very day! Oh, if only those at home who want letters would give us time, at least three months from the request to the day of the expected receiving! Well, that fast Japanese mail *via* Formosa is my only chance. Yet *how* can I do it to-night with two home letters which must be written, and my lessons for the girls, all the countless interruptions, and prayer-meeting besides!"

Peggy stinted the dear home "folks" by five pages, she went late to prayer-meeting, and unprepared to her classes. But the letter, neatly typed and registered, was dispatched by the ten o'clock steamer next morning.

Three months later, Peggy was looking over her Letter Record. "Yes, that society in X— surely received that article long ago, and by this time I should have had some acknowledgment. Certainly I deserved a gracious "thank you." Even tho it were on a post-card, I'd be so glad to see it."

But Peggy never heard from her letter. Her associates told her of the many times this had happened to their special contributions, and one who had given many beautiful years of blessed service in that far-away land said, "Peggy, as you grow older you will realize that Christian courtesy is becoming strangely rare."

<sup>14</sup> From *Missions*.

<sup>15</sup> From *The Missionary Gleaner*.

Are *you* among those who forget to return kindly thanks for the help you receive from the letters of your missionaries, yes, and for the assistance of your Board Secretaries in the way of literature and advice? Or are *you* happily among those who remember to say "Thank you?"

### MISSIONARY SOCIALS<sup>16</sup>

In the Young People's Auxiliary at Perry, Ga., we try to have in addition to our regular meetings two or three social meetings in which the aim is to impart missionary information, but in a different way.

At one meeting every one on coming in, drew from a basket the name of one of our missionaries. On a table were reports of these missionaries clipped from the minutes of our Woman's Council. These were searched through until each guest found the report corresponding to the name she had drawn. Then fifteen minutes was given for quietly studying these reports. Then, one by one, the young people introduced themselves to the gathering under their new names and told in the first person of their work.

Another plan that resulted in better acquaintance with our fields and work-

ers was as follows: Large maps of missionary countries were made and cut into pieces, each bearing the name of a missionary working in that section. These were distributed and when all the missionaries from any field had been gotten together, a map of the country could easily be put together.

Lists of the missionaries in the various fields were at hand and much enthusiasm was displayed by the several groups in finding their missionaries and putting their maps together.

Perhaps the best meeting of all was one devoted to *The Missionary Voice*. Sixteen members seated in groups of four at four tables, were each told to edit a missionary magazine. Large folders were given them, containing sheets with headings printed, indicating the subjects to be treated, such as "Locals Concerning Missionaries," "Notes from Our Schools, Home and Foreign," "Successes of the Gospel in Africa and Asia," "Interesting Statistics," "Pointed Paragraphs," "Selected Poems," etc., with the front page of each paper to be used for an original editorial. After an hour spent in careful search through the six copies of the *Voice* furnished to each table, making selections and pasting them on the papers, a delightful program was furnished by the reading of the four productions.—MRS. GEORGE C. NUNN.

<sup>16</sup> Condensed from *The Missionary Voice*.

### AN EASTER POSTER<sup>17</sup>

**"The Lord is Risen Indeed and Hath Appeared"**  
**During the Past Year to Hundreds of Thousands of People in**

Africa	India	China	Japan
Persia	Burma	Turkey	Korea
Mexico	South America	Malaysia	The Islands

Last year, according to Missionary reports, over two hundred thousand of these people saw Jesus Christ, the Risen Lord, for the first time, and acknowledged Him to be their Savior and their King.

**Alleluia?**

<sup>17</sup> Adapted from *The Assembly Herald*.



# EDITORIALS

## GOD'S WORD TO HIS PEOPLE

“**B**UT now,” saith the Lord that created thee, “O Jacob,” and He that formed thee, “O Israel”: “Fear not for I have redeemed thee; I have called thee by thy name. Thou are mine. And I have loved thee; therefore will I give men for thee and people for thy life. Fear not, for I am with thee; I will bring thy seed from the East and gather thee from the West and I will say to the North, give up; and to the South, keep not back. Bring My sons from afar and My daughters from the ends of the earth. I have declared and have saved and I have showed when there was no strange God among you. Therefore ye are My witnesses, saith the Lord, that I am God, I even I am the Lord, and beside Me there is no Savior. I am the Lord your Holy One, the Creator of Israel, your King, the Lord, your King. AMEN.”

## FELLOWSHIP OF FAITH

**O**NE benefit derived indirectly from times of trial and difficulty is the drawing together of Christians, the increased sense of dependence upon God and a deeper realization of the need of spiritual power for spiritual results.

There have recently been formed many “fellowships” of intercession, “fellowships” of peace, and recently a “fellowship” of faith for Moslems. The leaders in this last group of Christians are, Bishop Charles H. Stileman, recently of Persia and now in England, and the Rev. Samuel M. Zwemer, of Arabia and Egypt. The appeal is to Christians at home and on the field to unite in prayer, service, and sacrifice in order that the victories of faith in Christ

may follow the war and may lead to the winning of the Moslem world to the Standard of the Cross. Miss Annie van Sommer (Cuffnells, Weybridge, England), is the acting secretary.

Already there are some five hundred members in the Fellowship including missionaries and converts from Islam. A special three days of prayer for Moslems was arranged in March in England, America, and Egypt.

None can estimate the results of such union in faith and intercession. It was in a season of united prayer that Pentecost came in Jerusalem; in response to united intercession the past revivals have come, and will come again to-day. When the Church is ready to take advantage of the crumbling of Moslem opposition to Christ, then, we believe, the barriers will fall down flat and the Church may take possession of these lands in name of the Son of God.

## THE NATIONAL BIBLE INSTITUTE

**O**N another page of the REVIEW appears an interesting story of some of the many phases of the work of the National Bible Institute. We know of no organization that is conducted with greater consecration and economy, with more persistent and consistent striving after spiritual fruitage through spiritual methods or that has more definite and encouraging results in the conversion of men and in their training for Christian service.

The reason for this success is not difficult to discover. The Institute was founded nine years ago under the conviction that a special movement was needed to enlist the laymen of our

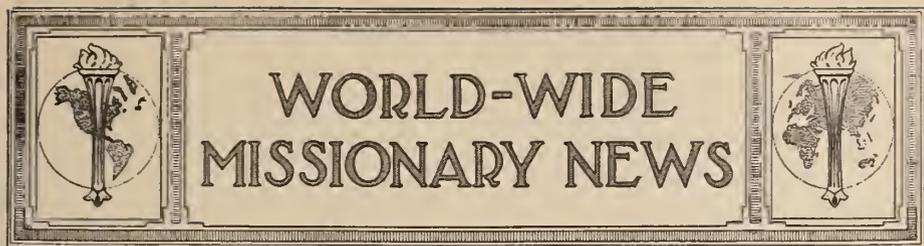
churches in a systematic effort to reach the uncivilized multitudes in New York and other great cities, and in an organized plan to train Christian workers for this evangelism. The President of the Institute is Mr. Don O. Shelton, a consecrated and trained layman, who brings decided talents and wide experience to the direction of the work. With him are associated eleven other leading laymen, as members of the Board of Directors. These men are not mere figure-heads but devote a large amount of time, thought, and energy to the affairs of the Institute. They are all active members of evangelical churches, and many of them are men of large business experience and responsibility. One is the head of a well-known advertising agency; another the vice-president of a successful lithographing company; one is the head of a cleaning and dyeing establishment with fifteen branches; and another, head of a large wholesale woolen house. These men freely devote not only time but money to the work; at least one of them includes a regular contribution to the Institute in the weekly payroll of the company which he controls. The directors study methods of applying business efficiency as well as spiritual power to the work of the Institute.

The central aim dominating all departments of the work is evangelism—how to reach the man in the street through open-air meetings and in Gospel halls; how to develop the converts through Bible teaching and personal service; how to train laymen for effective evangelistic work; and how to extend the Gospel message through the printed page. Weekly Bible lectures are held at the headquarters building in New York, in the rented hall in Philadelphia, and in Brooklyn. The attendance has grown to such proportions that the capacity of the meeting places is already taxed to their utmost and larger accommodations seem necessary. Funds have already been started for buildings in Philadelphia

and Brooklyn. The Sunday afternoon Bible Hour at the Institute Headquarters is very largely attended and is followed every Sunday night by an hour for prayer. Every noon from May to October, outdoor evangelistic meetings are held at from three to five prominent points in New York and also in Philadelphia. Every night in the year four Gospel halls are open and seeking to save the lost. For each of these Gospel halls there is a committee of management that oversee the work, and help to bear the financial responsibilities.

One of the financial principles of the Institute is a "No debt" policy. This is difficult to maintain in view of the fact that the work is supported entirely by free-will offerings. But so economically is the work conducted that the entire enterprise is maintained at an annual expense of less than \$30,000—about one-half the cost of maintaining similar work in other cities. In the nine years since the Institute was founded, the assets have grown from nothing to \$220,000—in direct answer to prayer. One of the most hopeful signs of the work is the large number of praying givers. Many of these are poor in this world's goods but rich in faith. In answer to their prayers, in addition to their gifts of money and self, the hundreds of men and women are saved for time and eternity—these include drunkards, gangsters, thieves, as well as many who have sinned less openly but who also need the Life that is in Christ Jesus. The opportunities are so great and needs are so pressing that there is danger lest the work be hampered for lack of funds. Some of God's stewards may find this a great and paying investment.

A visit to the Institute Headquarters, in the heart of New York, or to any of the four Gospel missions will well repay those who are interested to see evidences of present-day miracles or who would appreciate spiritual Bible study and practical training for Christian work.



# WORLD-WIDE MISSIONARY NEWS

## INDIA

### Unoccupied Fields in India

THE India Continuation Committee of the Edinburgh Missionary Conference has put forth certain "findings" with regard to missionary work in the great Indian peninsula:

1. Large tracts of territory in each province are wholly unoccupied by witnesses for Christ.

2. Entire communities, classes, and castes are almost untouched, even in so-called occupied areas. In Bengal, there are 159 thanas, or police circles, containing a total population of 19,000,000, without a single Christian living in them. There are six divisions in the southeastern portion of the United Provinces, with a population of 30,000,000, and Behar, with 23,000,000, very inadequately occupied. Bombay reports 10,000,000 of its 29,000,000 in areas but slightly touched by missionary effort.

The Mohammedans of the Empire, 66,000,000 strong, are not being effectively reached, especially in South and Central India.

A large number of the native states, with a population of many millions, are still without a single Christian.

### The Immense Field in India

IF Christ had started on the day of His baptism to preach in the villages of India, and had continued up to the present, visiting one village each day, healing the sick and proclaiming the Gospel, He would still have left unvisited 30,000 villages in India. The villages of India contain nine-tenths of the population of the land, or more than 280,000,000

people. It is among these villages that the great Mass Movement is taking place.—*Rev. R. H. Clancy.*

### Evangelism Through Charts

IN his recent evangelistic campaign in South India, Sherwood Eddy exhibited with marked success, a series of charts, which he described as follows:

"First came a dozen showing India's brighter side: one picturing India's pre-eminence in the rice crop; another in the monopoly of the world's jute trade; first again in the matter of cattle indicated by the largest sized cow as over against those of America, Russia, etc.; fourth in railways her locomotive being smaller only than those of America, Russia, and Germany.

"Next a series showing the darker side of India: poorest in wealth *per capita* among the nations and almost stationary in this item; the high death-rate, compared with that of other countries; the education situation in charts, with black and white squares showing all Japan's children in school and the majority of India's out of school; and charts on social needs, showing number of child-widows.

"Then a series of charts showing rapid growth of Christianity and steady decline of all national religions. On the three successive nights of the meetings, the subjects are the national need, the personal need, and Christ as meeting these needs."

### Student Social Service Work in India

REV. D. J. FLEMING, PH.D., who during his life in Lahore, did much to lead Indian students into social ser-

vice work, writes in *The Student World*:

"It is impressive to note the way in which India's students respond to the call for community service."

The students of Forman College, Lahore, gathered together before the last summer vacation, and 85 per cent. of them signed statements that they would engage in some form of work for their communities during the summer. Dr. Fleming says: "In the social work done by the students of India several things impress one—the willingness of the men to respond to calls for definite service; the abundance of practical work that even untrained men can do for their communities; the need of more careful training and organization in social service work; and the necessity of a dynamic that will make them go forward after they have seen the cost in sacrifice and love that must be made. Such facts constitute a peculiar call to Christian student leaders."

#### Mass Movements in India

THERE were 40,000 persons refused baptism by the Methodist Episcopal workers in India last year and possibly 150,000 enquirers were put off. Very few in America realize the urgency of such a statement. Are these multitudes to be left untaught, unshepherded? If not, then more workers must be found. More Indian Christians must deny themselves in order to teach these lowly fellow countrymen of theirs, who hardly know their right hand from their left? Do the Indian Christians know and realize the urgency of the situation and will they volunteer?

The appeal to the home churches is quite as powerful. When will the home churches realize the needs of India and send adequate help? Must the thousands perish for lack of knowledge and the present opportunity be for ever lost? God is working among the nations. May the churches read the signs of the times

and be ready to press on.—*The Harvest Field*.

#### German Orphanages in India

IN spite of the efforts of the British missionaries to save the situation it is a burning question what to do with the German orphanage work. Basel Mission has 12 ordained, 11 unordained Swiss missionaries, among them 11 married and 9 lady missionaries. The Leipzig Society is able to leave its stations to the closely related Swedes. Hermannsburg has a missionary born in India who is a British subject; and the school work is in American hands. The Gosner Mission has given its work among the Kols (with more than 100,000 Christians) over to the Anglican bishop of Chota Nagpur. The Moravian Mission in the Himalayas continues undisturbed, since a number of the missionaries were able to remain.

#### The Blind of India

THERE are in India 600,000 blind people, of whom about 34,000 are in the Madras Presidency. The only schools for the blind in that presidency are those of the Church Missionary Society at Palamcottah. A home for the blind was opened by Miss A. J. Askwith in the compound of the Sarah Tucker College in 1892, and the first who was admitted was a blind boy named Suppu, who came begging. He was promised regular wages if he learned how to pull a punkah. He accepted, and every day walked two miles for his work. In 1909 schools for boys and girls were opened in a healthy part of Palamcottah. To-day there are 49 blind boys in the school, with 28 in the industrial department; and the girls number 33 of whom seven are in the industrial department. In the latter cotton-weaving is the chief industry; the girls make tapes, and baskets, and screens of beads. There are 3 English and 25 Indian teachers in the school, 11 of the latter being blind. Both Tamil and English are taught.

### Indian Christians in the Army

FOR the first time Indian Christians have been recruited to form distinct companies of Indian regiments. This step has been taken in response to the earnest desire of young men belonging to Christian families in the Panjab to serve in the war. The growth of the Indian Christian community in the last census period was 32.6 per cent. for the whole of India, but in the Panjab the number of Christians increased three-fold, tho it is still relatively small, contributing in 1911 only some 200,000 of the 3,876,000 Christians in India. Three double companies have been formed accordingly, consisting of Panjabi Christians. One of them, comprizing Anglicans, has been put in a light regiment now on service, while two double companies of Presbyterians have been attached to a regiment of light infantry at Bangalore.—*The Christian*.

### Farming Evangelism

PROF. SAM. HIGGINBOTTOM, of Allahabad, India, writes that he finds the weak point in agricultural mission work is that the education given in the schools tends to separate the pupils from their people. They are offered good salaries and never really become farmers or teachers of farmers in India. Prof. Higginbottom is putting emphasis on the training of farm demonstrators for missions and government service. Small farms of about five acres are given to those who take a year's training and who pay rent for the land and interest on capital loaned to them. They are taught to work their farms profitably. The great difficulty is the lack of funds. Many Christian boys have applied for opportunities, but have had to be refused, and Professor Higginbottom appeals for gifts of \$500 each to pay for a farm, build a house, and furnish the necessary equipment. It is a good investment.

A large dormitory for the agricultural department of the Ewing Christian Col-

lege has recently been built through the gifts of Mrs. Cyrus H. McCormick, of Chicago, and Mrs. Livingstone Taylor, of Cleveland. It was opened on November 9, 1915, when appropriate addresses were made by the Lieutenant-Governor of the United Provinces.

### Heathenism in India

THE annual report of the English Baptist Mission gives various glimpses of heathenism. One writer mentions a Thakur Pura Mela which he attended near Chittagong. A Buddhist priest had been kept three years after his death rolled up in tobaccó leaf. At the end of that time he was cremated with great ceremonies in the presence of thousands of Buddhist pilgrims. Another writes of a Hindu shrine which consisted of a board provided with very sharp spikes, in front of which a pair of slippers were placed and gifts of food. The theory is that the god comes in the night time and fakir-like takes his seat on the spikes. The slippers and food are left there to ease him while he is enduring the pains of the spiked seat.

An epidemic of pneumonia among the Lushai is attributed to evil spirits and every noise is prohibited lest the epidemic fiends should be attracted.

### With the Territorial Troops

THE withdrawal from India of the regular British troops and the sending out of young men known as Territorials to take their places, have brought to the Young Men's Christian Association a new opportunity for service. It seemed that for the sake of the personal welfare of these new soldiers, for the sake of the reaction on the Indian community, for the sake of their future influence for or against the missionary cause, what was needed above all for these young men was a Christian Association.

Social and religious activities, similar to those which are making the

"Y. M. C. A. huts" centers of such great influence among the troops and war prisoners throughout Europe today, are conducted for these Territorials, but there is also a steady effort to give the men a constructive idea of Indian life. One means to this end has been the giving of lectures and demonstrations by Indians themselves. The work done for the Territorial troops will react on every department of the Association's work in India.—*Foreign Mail.*

### MOSLEMS IN ASIA

#### American Missionaries in Turkey

DR. JAMES L. BARTON, of the American Board, in his Survey of the Fields, reports:

"Probably in all the history of missions, two hundred missionaries have never been called to pass through more terrible experiences than have our missionaries in Turkey during the last nine or ten months; and the end is not yet. Not only have they seen their schools and the churches broken up, and those for whom and with whom they have labored for a life time miserably and cruelly dealt with; but at the same time they have often been personally maltreated, with their lives in jeopardy . . . Several missionaries have suffered brief periods of imprisonment."

Despatches from Turkey (December 29) report that the 190 missionaries are all safe, altho there has been heavy loss through death. Six mission stations have been abandoned temporarily: Van, Bitlis, Oorfa, Diarbekir, Adabazar and Bardezag, the population having been wiped out. At Harput, Trebizond, Marsovan, Sivas, Hadjin and Tarsus massacres and deportations have nearly wiped out the Armenian population, but the missionaries remain to care for the aged, the infirm, and the children who are left, and to guard the mission property. (The Board has \$3,000,000 of property in Turkey.) Missionaries may

come home if they think best. Aintab, Marashi, Adana and Brousa have suffered terribly, but not like the other places mentioned. At Talas and Cesarea, where the population is more largely Greek, and where the governor has been friendly, the work goes on as usual, and the schools are full to overflowing. In Constantinople the deportation has been comparatively slight. At Smyrna the college is doing a greater work than ever. Miss Vaughan remains alone at Hadjin; but is considered safe. The Stapletons are alone at Erzroom, which has been taken by the Russians.

#### German View of Armenian Problem

AT the time of the protest of the American Government to Constantinople on the subject of the Armenian massacres, statements bearing the appearance of being of official Turkish origin, were made, evidently for the purpose of trying to excuse the Armenian horror. These statements allege the Armenian population extended aid to the enemies of Turkey, bore arms in defiance of the orders of the Porte, and thousands joined the armies of Russia to fight against Turkey. For this reason, the Turks determined to strip Armenia of Armenians. It is alleged they were deported to interior concentration camps, but no effort is made to answer the charge that these concentration camps were in deserts where famine and thirst killed unfortunate exiles often even before they reached their destination. As for the massacres the statements allege it was found necessary to execute many Armenians because they were caught aiding the enemy. These statements come by way of Germany, and a German missionary in Turkey writes in the *Menno-nitische Rundschau*:

"Before the explosion of the bomb the Turks spoke well of the Armenians, and I am thoroughly convinced nothing would have happened to them had the Armenians not let themselves be per-

sued by the enemies of Turkey to revolt against their own government."

No explanation is made of the terrible sufferings forced upon innocent women and children. The Turks themselves are responsible for the unfriendliness of the Armenians, very few of whom were involved in any hostile movement against their rulers.

#### Latest News of the Armenians

THE situation in Armenia is unparalleled—surpassing even Belgium, Poland and Serbia. Hundreds of thousands have perished; but multitudes remain and can be saved if help comes speedily. The American Board has sent three missionaries, Rev. W. F. Macallum, D.D., Floyd O. Smith, M.D., and Mr. George F. Gracey to serve on the relief committee at Tiflis, Russia, just over the border from Turkey. They cable that 170,000 refugees are in the Caucasus region and that the need, especially for clothing and blankets, is urgent. A similar massing of refugees has been located in the region of Aleppo, and Dr. Edwin St. John Ward is on his way there with Red Cross supplies. Letters convey little information on account of the strict censorship, but missionaries and others arriving in America reveal the terribleness of the situation, and plead for more money. The appeal to save the remnant of the Armenian race should come before every Protestant church in America. They are being persecuted in part because of the faith. Gifts may be sent to Frank H. Wiggin, Treasurer, 14 Beacon Street, Boston, Mass., designated, "For Armenian Relief."

#### The Future of Mesopotamia

IN the British occupation of the Anglo-Egyptian Sudan and of the region around the Persian Gulf, Dr. Zwemer sees a new call to missionary statesmanship. He quotes Lord Hardinge, the Viceroy of India, as saying:

"The province of Busrah struck me

as one of immense potentialities. Under Turkish misrule it has greatly suffered and the population of the surrounding country is consequently very sparse. At small expense the city of Busrah might become a splendid port, and the port of exit of all the trade of Mesopotamia and Northern Persia," and goes on to observe:

"The British Government, once in possession of this territory, will deliver its population from deceit and violence. Tribal warfare will doubtless be a thing of the past, and, even as in India, a secure government will yield abundant opportunity for economic development and offer to missions an open door for social uplift and spiritual emancipation."

#### Successors of Nicodemus

IN a caravanserai in Samaria—where there is one of the seven sacred *Shiah* shrines—a Bible Society colporteur offered books to four *sheikhs*. He writes: "One asked me whether they were educational books, and another answered for me, saying: 'He has spiritual books only'; then turning to me: 'If you had other kinds you would sell more. Your books are for spiritual men, and most men are carnal.' Another added: 'We like your books, but we fear to show our desire to the people of this place, and we have to obtain them secretly.' I opened St. John 3, and invited them to read about Nicodemus. After they had read, one said: 'Yes, we, like him, come at night for fear and shame; but the time is near when there will be neither fear nor shame, and the night will be as the day.'—*The Christian*."

#### CHINA

##### A Missionary Veteran Honored

THE eightieth birthday of Dr. Hunter Corbett, the Presbyterian Missionary, of Chefu, was made the occasion of a great celebration by 350 of his friends. By banner, scroll or spoken

address, complimentary reference was made to the fifty-three years spent by the veteran in missionary labors in China.

Li Yu Ting, oldest living convert in Chefu, told of Dr. Corbett's habit of putting evangelistic work first. Elder Yu reviewed the minister's half century of work in church and school; Pastor Dung read presbytery's greetings and Liu Shiu Deh, a prominent Y. M. C. A. man, told of the plans for the new Hunter Corbett academy.

Presbyterians Southern Baptists and British workers, all gave congratulation, together with a host of friends in America, who sent messages. The British missionaries of Chefu presented to the new academy a new organ, a mark of honor to Dr. Corbett.

#### Public Health Campaigns in China

PUBLIC health campaigns have been conducted during the last few months by the Young Men's Christian Association in four cities of China, Shanghai, Changsha, Siangtan and Nanking. Over 68,000 people visited the exhibit and attended the lectures.

In Changsha, at the invitation of the officials, the exhibit was set up in the Government Educational Hall. This building has a wide balcony on four sides and seats more people than any other place in the city. The campaign was financed largely by the police department.

Before the opening of the campaign proper, two training conferences were held, and the demonstrated health lecture was given at a third meeting of seventy-five officials, presided over by the Governor's representative. On Women's Day, 3,800 came. The high attendance mark for one day was seven meetings and 7,650 people, including lantern lecture meetings. There was no time to keep a record of the numbers in the stream which flowed into the Educational Hall between the regular lectures and got the benefit of the exhibit only. But

there were 30,010 people who attended the thirty-five lectures during the campaign.

#### China Inland Mission Notes

FORTY-EIGHT new workers entered the mission work of the C. I. M. in 1915, and ten were removed by death. At the end of the year the total number of workers was 1,077 more than ever in the history of the Mission.

Since November 11, there have been 1,306 baptisms reported, bringing the total for last year up to 4,038, and other stations are still to be heard from. The revolt in Yunnan and the critical situation in the contiguous provinces of Kweichow and Szechuan causes some anxiety, but the Central Government has taken prompt measures to suppress the rising. In North Shansi eight thousand disbanded troops from Mongolia have made a raid on Saratsi and Kweihwating, and considerable anxiety was felt for Swedish workers at these centers; but they are reported safe. The mob entered the chapel at Saratsi, breaking some glass and damaging the platform and organ. There is still much disorder in the district.—*J. Stark, Shanghai.*

#### Celluloid Dolls as Missionaries

DR. SAMUEL COCHRAN, of Hwai Yuen, China, writes:

"About two weeks ago I got in my mail a package of the cutest little celluloid dolls about two inches long—sent by a nurse at Presbyterian Hospital, New York. I showed one of these dolls to a little boy in one of the wards—a cute little beggar, plump and pretty, but pale as a sheet from hook worm. I told him that he could have the doll when he could repeat "Jesus loves me" in Chinese. He earned his pay the next time I made my rounds. Another nice little farmer lad, who had cut off two fingers chopping hay for donkeys and had been in hospital for two weeks learned "Jesus loves me" and earned a doll. He left the hospital after bidding me a most courteous and

grateful farewell, and took the doll, which will be the center of attraction in his village. He learned his verse from a little beggar boy who has been in the wards for two months with hip disease, a bright, intelligent little fellow, who receives a picture card for every child to whom he teaches "Jesus loves me."

Toys and cards may be sent by mail to Dr. Samuel Cochran, Presbyterian Mission Press, 18 Peking Road, Shanghai, China.

#### The Lord's Day in China

FIFTEEN years ago, Sunday was unknown in China, except among the Christians. To-day, Sunday is universally recognized as the day of rest among educational circles all over China. All schools and colleges close their doors and their classes on Sunday. This astonishing innovation is probably due to the influence of foreign teachers, Christian and non-Christian, and to Chinese teachers educated abroad.

#### A New Cathedral in China

THE dedication of the Church of St. Michael and All Angels in Tai An Fu, as the cathedral church of the diocese of Shantung, marks the beginning of a new period in the history of the mission. Now no one can look down on the city from the sacred mountain of Tai, or approach it from the dusty plain, without being reminded of the new force which is beginning to change the face of China, for, tho its architecture is foreign in style, its square, thick-set tower and solid stone walls proclaim the permanence of that which it represents. The efficient and willing Chinese workmen who were brought together for the construction of the building were given a fairly free hand, and the fittings and decorated details in iron and wood and stone are chiefly their own work and in their own design. The sermon at the dedication service was preached by the

Rev. H. J. Benham Brown, now working in Peking, who was one of the first two missionaries to open up permanent work in Tai An, and in the Boxer year had to flee from the city in peril of his life. The foreign offerings were naturally for the church building fund, which still shows a deficit, but those given by the Chinese were for the work of the new Chinese Board of Missions.

#### The Opportunity in Chengtu

CHENG TU is the capital of China's finest and richest province; one of the most beautiful and prosperous cities in this country, and also a great student center. The work carried on there by Methodist missionaries has prospered, and now Rev. James M. Yard writes:

"The church built twenty years ago is too small and shabby. Students from our schools fill the main body of the church, the members are crowded to the rear, and there are few places left for new accessions. Listeners hang about the doors—no seats.

"We have a Sunday-school of more than 500, but no adequate provision for the scholars. Some of these classes meet on the sidewalk. They overflow into all sorts of likely and unlikely places. With a suitable building we could have 1,000 pupils in a short time,

"I am teaching the New Testament in English to a class of eight men, sons of the literati, who are *paying* me to do it, and they are eager to study the *entire* New Testament before we get through!

"If the present unprecedented opportunity is seized, Chengtu will go forward to great victory for Christ."

#### JAPAN—CHOSEN

##### Christian Business Men in Japan

DR. DEARING'S Yearbook of "The Christian Movement in Japan" has a novel chapter entitled "Christianity in Industrial Enterprises in Japan." Mr. Homma, of Akiyoshi, has a marble

quarry which serves as a sort of reformatory for wild fellows. Mr. Homma gives them work and is their pastor, father and friend. Christian hymns are heard where obscene songs were ordinarily sung. The business is prospering and he ships marble abroad. He has bought a Gospel ship to run along the Yamaguchi coast.

The Yamato Silk Store is also in Christian hands. Its proprietor, Mr. Oba, was brought up in a Christian orphanage,—that of Mr. Ishii at Okayama,—and in sixteen years has become a prosperous merchant. He is deacon of the Congregational church and trustee of the orphanage which sheltered him as a lad. The firm employs 40 clerks. A prayer, song, and Scripture service is held in the store between 7 and 7.30 each morning. The founder of the Kobayashi Dentifrice Company of Tokyo was of a family of Buddhist devotees and *saké* distillers but became a tireless Christian and temperance worker. The company continues in the spirit of its first leader. It provides night schools, dormitories, athletic fields, lectures, savings accounts, assistance for sick, injured and new mothers.

#### Y. M. C. A. Making Headway

THE work of the Y. M. C. A. in foreign countries is one of the most promising features of what might be called foreign mission work. In Japan, for example, most conspicuous success has been attained. For three or four years prior to 1880 there had existed a society called The Christian Association, composed of missionaries and those teachers in government employ who were foreigners. When the Y. M. C. A. began its work in 1880, this society dissolved and turned over its library of several hundred volumes to the newly started association. The work at once took hold, and now 13 city associations and 18 student bodies have an active membership of over 9,000. In all the larger cities only Japanese

serve on the directorates, and in all associations Japanese secretaries are in control. Serving with them, however, is a foreign secretary, appointed by the International Committee, to represent the interests of the Committee and also those of the donors whose generosity has made the buildings possible. The foreigners act as advisers for the directorates and secretaries. Mr. Galen Fisher has been General Secretary for over eighteen years.

#### Aggressive Work by Seoul Christians

GREAT religious interest was aroused by the evangelistic tabernacle erected in Seoul, Korea, during the government industrial exhibition there this fall. The exhibition was held for fifty days, during which time over a million people visited the displays. The Korean and Japanese Christians in the city, aided by subscriptions from the missionaries and friends in the United States, built a large tabernacle on the grounds, where daily evangelistic meetings were held. Moving pictures were shown twice a day in one of the tabernacle rooms, and 53,000 people paid to see these pictures of Bible stories. Cards were given out to those who express a desire to know more of the Christian religion, and of these 11,310 were turned in by Koreans and 265 by Japanese—a total of 11,575. The local church people followed up the work by carefully visiting and interviewing all those who signed. It was estimated at the close of the exhibition that over 100,000 people had attended the tabernacle meetings.

#### The Episcopal Church of Japan

THE Nippon Sei Kokwai represents the Anglican Church in Japan. The churches and missionary societies of the United Kingdom, the United States, Canada, Australia, and New Zealand are represented in it by men and women workers. One missionary's salary is provided by the Church in

South Africa; another is supported by a body of missionaries in India; the China Missions are represented by men and women loaned for the important work among Chinese students in Tokyo. When the first Synod of the Japanese Church was held at Osaka on February 8, 1887; it had a membership of 1,300. The statistics of the Church for the year 1914 just published show a total of 241 foreign missionaries, of whom seven are bishops and 65 priests. The Japanese workers number 320, of whom 99 are priests. An attempt is being made to get at the actual number of the Christians now known to the pastors and workers. Whereas there are 23,484 names of members on the church books, the actual number of living members who attend church and are known to the workers is only 16,122. Of the latter 9,242 are communicants. There were 1,417 baptisms during the year.

## EUROPE

### THE BRITISH ISLES

#### Revival of Sabbath-keeping

THE English people are learning anew the value of the Sabbath as a day of rest. A memorandum has just been issued by the Ministry of Munitions to the effect that intervals of rest are needed to overcome mental as well as physical fatigue. The workers themselves, through their committee, state that "there is a considerable feeling that the seventh day, as a period of rest, is good for body and mind." Altho in these times of stress everything is being pushed to the limit, it is good to know that employers themselves are among the first to assert the value and the necessity of the rest day. The British authorities have recently determined to observe Sunday as a day of rest in Government controlled munitions plants and other factories.

#### C. M. S. Losses Through the War

THE war is making serious inroads in the ranks of the Church Missionary Society. Forty-two of the Society's missionaries are now engaged on war service—fourteen as chaplains, eighteen as doctors, four as nurses, one in the combatant ranks, and five in Red Cross work. In addition fourteen candidates for missionary work are serving either with the R.A.M.C. or as nurses. Thirty members of the staff at the Church Missionary House are serving in the Army—two as chaplains, two as doctors, and the remainder in the combatant ranks.

Rev. J. R. Stewart, of Chengtu, a promising young missionary of the West China Mission, while conducting a funeral service at the Front, "somewhere in France" was struck by a shell and killed instantly.

On board the P. & O. liner *Persia*, torpedoed by a submarine in the Mediterranean on December 30, were two C.M.S. missionaries, Miss A. H. R. Bull, of the mission among the Bhils in Rajputana, and Miss A. J. Lees, both on their way to India. The latter was rescued and landed at Alexandria, and has since proceeded to India, but no news has been received of Miss Bull, and no hope of her having been rescued can be entertained.

There have also been wonderful deliverances.

## THE CONTINENT

### English Churches in Germany

AT the end of July, 1914, there were twenty-two English clergymen distributed throughout the German Empire, some of them with really beautiful churches. Their influence was great, not only among the British communities, but among Germans who knew England.

Now, with the solitary exception of Berlin, every one of the churches has been closed and all the chaplains sent home. It is believed that the Emperor

ordered that St. George's Church in Berlin should not be closed—it was his mother's church—nor its chaplain prevented from carrying on all his ministrations as usual; but whether this is so or not, the latter has been able to take his three services every Sunday, as well as to visit the two great camps at Ruhleben (civilian) and Döberitz (military) for British prisoners. In addition to this he has visited thirty-nine other camps, and in due time will, no doubt, visit all of them—two hundred in number.

The clergy, who were compelled to leave their homes and all that they had, have nevertheless spoken most gratefully of the great kindness and courtesy shown to them by Germans of all classes. —*Literary Digest.*

#### An American Pastor in Italy

“THINGS in Italy,” writes Rev. Walter Lowrie, of Rome, Italy, “so far as I can see, are just about as they were six months ago. The congregations in the American (Episcopal) church are exactly as they were last winter.

“I have been asked by General Spingardi, lately Minister of War and now in charge of the prisoners, to visit all the Austrian prisoners with a view to suggesting what the Y. M. C. A. in America might do by way of providing them with books, musical instruments, and other devices for passing their time. There are thirty thousand prisoners dispersed in seventy-five camps, and to these will soon be added some ten thousand taken by the Serbians.”

#### Facts About the Russian Church

THE latest Report of the High Procurator of the Holy Synod gives the following data about the present standing of the Russian Church. The Russian territory both in Europe and in Asia is divided into sixty-seven dioceses or eparchies. Outside of the Russian frontiers, the Russian Church has under its

spiritual jurisdiction the diocese of North America, to which belong all the Orthodox Russians scattered throughout the United States. The white clergy numbers 3,043 archpriests, 47,403 priests, 14,868 deacons and 45,556 ecclesiastical singers. The monasteries reach the number of 538, including seventy-one bishops' residences, 294 monasteries and hermitages subsidized by the state, and 193 monasteries living on their own resources. They are inhabited by 11,332 monks and 9,603 novices (*poslusniki*). The nunneries number 467, in which there are 16,285 nuns and 54,903 novices. Thus the regular clergy of the Russian Church, both monks and nuns counts 1,005 monasteries and 92,123 members. There are in Russia 53,902 churches, 23,204 chapels and prayer-houses, 31,947 libraries attached either to the bishops' residence or to the parishes, 57 societies of ecclesiastical archæology. The four ecclesiastical academies of Petrograd, Moscow, Kieff and Kazan have 170 instructors and 964 students. The Report mentions also fifty-five churches officiated in by the Russian clergy in foreign countries.

## NORTH AMERICA

### Winning Foreign Students

THE Committee on Friendly Relations Among Foreign Students is the agency through which the Student Department of Y. M. C. A. is seeking to win foreign students for Christ, while they are in America. More than four thousand such students are scattered all over the United States in educational institutions of every kind. The committee, of which Mr. Charles D. Hurrey is the Secretary, seeks to serve the strangers in many practical ways.

Arrangements have been made to meet foreign students at the pier; letters of introduction have been written and practical guidance given regarding college courses, and special effort is made to secure their attendance at summer con-

ferences. The results of the committee's work are very encouraging; for example, two Chinese students in the University of Iowa and one in Lehigh University have recently become Christians, and three Japanese have been received into the Church in one month in their respective communities.

At Harvard, eleven Japanese students have been enrolled with ten Chinese, three Hindus, two Assyrians and several Americans, in voluntary study of comparative religion under the leadership of a vigorous Christian.

**Oriental in Christian Work**

ORIENTAL Christians who are now in our midst are setting an example to American church members in the extent and earnestness of their missionary activities.

The Christian Chinese of San Francisco are working on Gideon lines. They have supplied the Chinese hotels of the city with the Scriptures. A similar case is reported from Hankow, China, where arrangements have been made with a hotel proprietor to place a New Testament in each of his bedrooms.

The Japanese missionary society of the Pacific coast, the Dendo Dan, is to take up mission work among the Hindus of California. There are very many Sikhs working for Japanese employers on farms and elsewhere.

**Home Mission Gifts Last Year**

THE sixty-two various American home mission organizations expended in territory outside the United States and Canada the sum of \$594,260.80, and in the country itself they spent last year \$14,014,700.11. The missionaries fully supported number 3,372 and those partly supported were 14,261, with 1,715 native workers.

The following were the expenditures by types of work:

General evangelism .....	\$887,762.61
American Indian .....	352,852.52

Immigrants .....	474,006.80
Mountaineers .....	317,335.54
Negroes .....	1,041,430.58
Oriental in America .....	151,237.09
Other dependent peoples .....	100,786.73
Alaska .....	129,158.55
Cuba .....	151,549.85
Hawaii .....	41,266.39
Philippines .....	64,102.42
Porto Rico .....	179,283.93
For Sunday-schools .....	224,337.96
Educational institutions .....	792,912.12
Publication and information....	320,193.01
Administration .....	734,364.56
Specials .....	783,662.73
Miscellaneous .....	172,971.83

No very satisfactory comparisons with previous years can be made covering the entire home mission field because the careful compilation of returns is a thing of recent date. The following table of the Laymen's Missionary Movement based on the same fourteen denominations alluded to above is, however, indicative of the general movement.

Total contributions through the Church and all its organizations to missionary, educational, and benevolent work in the United States in 1904 .....	\$13,002,114.00
Ditto, 1914 .....	21,163,789.00
Gain .....	8,161,675.00
Per cent. of gain .....	63

The figures reveal an amazing growth in the amount given for missionary work. It is an impressive witness to the present power of the Christ who bade His disciples go and make disciples of all nations.

**Self-Denial During Passion Week**

THE Methodist Episcopal Church, through a special committee, has issued a "Call to Self-Denial during Passion Week for Christ's Work Around the World." Some of the new world conditions which make such a call necessary are described as follows:

"The deplorable situation we confront in a world where horror follows horror,

and carnage and waste of human resources are so wide and so continuous that we are in danger of losing all keenness of sensibility and moral recoil, and even worse, of so blunting compassion that we fail to be moved to the utmost endeavor to heal the hurt of a stricken world.

"The serious crippling of all European missions which leaves it largely to America, with her unimpaired strength, resources and prosperity, to carry on the evangelization of the non-Christian world. For the American Church at such a time as this to fail her Lord is unthinkable. We must with heroic self-denial enter into fellowship with Christ and our suffering brethren of Europe, and go to the relief of the depleted forces of our Lord in all the world."

#### Laymen's Movement Secretary

FRED B. FISHER, the new Associate General Secretary of the Interdenominational Laymen's Missionary Movement, assumed his duties on January 1st. For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the national conventions of Methodist men in Indianapolis, Boston and Columbus. A large number of smaller conventions and institutes have been organized and conducted by him. He has also had considerable experience in city work in Boston, and as a missionary in India.

In his new field Mr. Fisher will give special attention to the conference and convention phase of the work.

#### New York Evangelism

THE tent, shop and open air campaign conducted last summer by the New York Evangelistic Committee produced encouraging results. The superintendent Rev. Arthur J. Smith, reports that 2,477 meetings were conducted in eight languages and in 118 centers. The aggregate attendance was 516,012 between

April 11th and August 23rd. One tent was used by the Churchmen's Association on the ground of the Cathedral of St. John the Divine. Special stereopticon meetings without a tent, in an open lot, were held for Hungarians on East 79th Street, and were very successful. Another series was conducted for negroes on the west side.

Among the results reported from this work are (1) a gang of anarchists disbanded; 32 additions to one church; gamblers, drunkards, thieves and others converted; 200 gospels distributed to Chinese; a Russian student entering the Christian ministry; an Italian department organized in an English church.

The meetings will be conducted again this summer.

#### Aborigines in Canada

A REPORT issued by the Missionary Society of the Canadian Church states that there are 105,000 Indians and 4,000 Eskimos in Canada. The Christians number 80,000, and of the remainder 10,000 are still pagan, while 20,000 are unclassified and probably still pagan.

Of the Christians about 40,000 are Roman Catholics, 20,000 Anglicans, 13,000 Methodists, and the remainder belong to other bodies.

The Church Missionary Society of England has withdrawn its aid to the work for these aborigines, and the Missionary Society of the Canadian Church is preparing to undertake responsibility for their religious education.

#### Japanese in the United States

LATEST figures of the Japanese in America, compiled for the Japanese-American Year-Book, report a total of 99,321, of whom 71 per cent. are men, about 15 per cent. women and 14 per cent. children. Nearly all the children were born in America, and are thus entitled to recognition as American citizens. Of the 99,000 Jap-

anese in the United States, only 10,000 are affiliated with Japanese Buddhist organizations. There are 24 Buddhist temples and 25 priests in California, Oregon, Washington, and Utah.

There are 61 Japanese Christian churches in the Pacific Coast states, most of them connected with the Methodist, Congregational, and Presbyterian denominations.

Adding together the somewhat indefinite total claimed as affiliated with Buddhist organizations in America, and the membership of the Japanese Christian churches, we find remaining nearly 86,000 Japanese in the United States without any provision for religious instruction and religious worship. Only 13½ per cent. of the total Japanese population have any connection with religious institutions, Buddhist or Christian. This large body of aliens constitutes a missionary opportunity which American Christians should not be slow to recognize.

### LATIN AMERICA

#### Revolutionists and the Clergy in Mexico

SO much has been said about the hostility of the revolutionary party in Mexico to the Roman Church that it is of especial interest to note that there appeared in the *Demócrata* of January 4th, one of the leading journals published in Mexico City and known as a semi-official organ of the present administration, a significant editorial in which it was set forth that the Revolution does not harbor hatred or vengeance toward any religious body, much less the Roman Catholic Church.

"The Revolution can not enter into any compromise with intriguing clergy or those of an openly reactionary spirit, who proceed as declared enemies of constitutional principles and of national evolution; but for those it has no systematic aggressiveness and will only treat them legally. As to religious beliefs, the revolution, due to its liberal spirit, profoundly respects them, the Catholic

religion prominent among them, being the one most followed in our country. Anything said to the contrary is not the expression of the truth."

#### Typhus in Mexico

A FEW months ago the relief expedition of the American Red Cross in Mexico, which had been engaged in combating starvation and typhus fever there, was withdrawn because General Carranza said that its services were no longer needed. Now the Red Cross reports that there are 30,000 cases of typhus in Mexico City alone. General Carranza himself is reported as admitting the presence of 19,000 cases.

Statistics of this sort mean more if one can think of the individuals concerned, and the following report from the Presbyterian Church in Mexico City gives the personal touch:

"During the month of November, Dr. Morales buried nine members of his church—four from typhus. Five more are said to be down with the disease. No one really knows the number of cases, but the plague is greater than for many years. One of the teachers in the city came down with typhus the day after presenting her final examinations, and one of Dr. Morales' workers was in his class preparing for a service on Friday, and the next day came down. In Dr. Morales' church the past year they have prayed to be kept through war and famine, now they are praying to be delivered from typhus."

#### Divorce in South America

THE Roman Catholic Church claims that, because of its influence, there is no divorce among the South and Central Americans. The very pertinent, and no doubt accurate antidote to this statement, is made by Bishop Kinsolving, who has long resided in Brazil and is familiar with the social and religious life of all South America. He says: "It is true; there is no divorce, for the simple reason

that there is no need for it; nothing in law or custom or social sentiment forbids any husband from having just as many families as he pleases." The Bishop affirms that where a Protestant Church is started, improvement in social ideals soon becomes visible. Romanism itself begins quickly to take on a new complexion. "Wherever one of our churches is planted," says the Bishop, "a new moral atmosphere prevails, and the priest himself begins to live a purer life."

### AFRICA

#### Basutoland and Barotsiland

IN October 1914, an appeal was made in Great Britain to contribute to an Emergency Fund to relieve the Paris Evangelical Missionary Society. It has been said that: "The achievement of the Paris Missionary Society in Basutoland is one of the finest in the history of missions, and has contributed largely to the solution of the native problem in South Africa."

By very drastic economies and in consequence of the reduction of the staff and workers by the call to military service, the sum of £5,000 which was raised for the Emergency Fund almost sufficed to meet the needs of these missions for the first year of the war, and by making the most severe retrenchments and cutting down their budget by one-half, the Paris Missionary Society was able, out of such funds as were raised in France during the past year, to keep the work going in the French Colonies.

There is much ground for encouragement in Basutoland, the number of communicants and people under Christian instruction having steadily increased. The excellent harvest gives hope that the native church will be entirely self-supporting, altho there has been much anxiety during the past year in consequence of the drought and lack of work in the mines.

From Barotsiland, where the mission

is still in the pioneering stage, the cheering news has been received that King Lewanika's brother-in-law has recently professed Christianity and given evidence of a changed heart, and seven catechumens have been baptized at Sesheke after due preparation.

#### Islam Active in Egypt

MR. GAIRDNER of Cairo reports that in the first part of 1914 there was a systematic attempt on the part of the Mohammedan authorities to crush Christian missions in Egypt. "It was the most threatening Moslem movement we have ever seen. It was supported by the highest in the land and by the official power of El Azhar. It was highly organized and stuck at nothing. One of its aims was to organize meetings all over Egypt against Christian missions; another to spread anti-Christian and anti-missionary literature broadcast; a third to seduce all Moslem converts. The latter were approached individually and worked upon by every possible argument and inducement. Christian missions were attacked in the newspapers; boys who attended the Church Missionary Society school at Old Cairo were waylaid in the streets by emissaries of El Azhar who filled their minds with arguments against Christianity and placed tracts in their hands; and the homes of the pupils at the girls' school at Cairo were visited so that their parents might be induced to withdraw them. The missionaries were boycotted; curses were written on their doors and mud was thrown at them in the streets."

#### Dowieism in Zululand

A STRANGE new sect, called the Nazarethites, has developed in Zululand, under the leadership of one Shembe, who began his career as a Dowieite in Johannesburg. He makes use of all the outward ceremonials, such as public immersion, foot-washing, etc. He and his followers have

adopted a distinctive dress, a white robe and turban. He is said to diagnose the sins of his people by feeling the pulse in their legs at his foot-washings. After a recent "retreat" among the hills he is said to have returned with a great sheet which came down from heaven. This he throws over a group of people, and when he prays for them their diseases vanish with the removal of the sheet.

A missionary who has visited the community writes as follows. "If native stories are to be believed, this prophet is no longer permitted to touch his feet to the water in crossing a stream, and a heap of cushions is ready for him whenever he would sit down. With his paraphernalia and a judicious liberality in church discipline, he leads captive a goodly number of silly women and of those who find an ardor for baptism by immersion a pleasant substitute for harsh doctrines of total abstinence and stern morality."—*Woman's Missionary Record*.

#### Child-Sacrifice in Angola

HOW child life in Africa is sacrificed because of the superstition and ignorance of the parents is pointed out by Mrs. Robert Shields, who writes from the Methodist mission in Angola: "Many a babe is killed by striking it on the bridge of the nose, or drowned in a neighboring stream because the manner of its birth is declared ominous. Twins are seldom allowed to live. By slow starvation one at least is left to die.

Let a child cut its upper teeth first and it is doomed, for, they say, if permitted to live, it will bring ruin and death to the other members of the family. Often a sick child is subjected to the most brutal forms of torture. The parents usually call in a witch-doctor who cuts the little one on the arms, hands, face, legs and feet. We recently counted fifty cuts on a babe

only five months old. This is done, they say, just to let out the evil spirits.

#### A Letter From Africa

A BRITISH missionary in West Africa writes as follows concerning the situation as the war affects British and German subjects:

"The most painful part of the war out here, to me, is the danger of upsetting cooperation between ourselves and fellow German missionaries. The Basel missionaries, mostly Germans, have been at work in parts of this Colony (Nigeria) since 1828, and have done work which for results and thoroughness is beyond praise. It would compare well with mission work anywhere. . . . Among their men are a number whom I know and esteem well, and I have often been entertained by them when in their districts, and they have stayed with me on passing through mine. One of them, a German pastor, says he is greatly distressed at all that has happened in the war, but, save to myself, will not discuss it, he says, with English people. Some of the Swiss pastors are very pro-German. . . .

#### New Cathedral in Uganda

REPORTS from Uganda combine evidences of an established church life with pioneer work.

The foundation stone of a new cathedral in the capital of Uganda was laid by King Daudi Chwa in November. The Governor of Uganda, Sir F. Jackson, took part unofficially, and there was a large gathering of people. This cathedral will be the fifth which the Baganda Christians have built on Namirembe ("the hill of peace"). The first was erected in 1890; the second, a great building of forest poles to accommodate 5,000 people, built in 1892, was blown down by a great gale of wind in 1894; the third was at once commenced, and was finished the following year—an enormous structure with walls of reed. In 1901 that showed signs of decay and

was pulled down; and the fourth, a substantial building of brick, was commenced in 1902 and consecrated in 1904. Unfortunately this was struck by lightning in 1910 and burned to the ground. Hence the necessity for this new building, which it is estimated will cost \$150,000.

The Bishop of Uganda has been visiting the frontier posts in his diocese bordering on German East Africa.

The services conducted were on a large scale, and were attended by natives from all parts of the Protectorate. Many are now learning to read the Gospel for themselves. "There is a great work going on at the Front among these raw heathen."

#### Recent West African News

NEWSPAPER reports from London (February 17th, 1916) tell of the occupation of German Kamerun by the Allied forces. Letters written to the Presbyterian Board from several of the Kamerun stations in November give the following interesting news:

Lolodorf, November 11, 1915.—At the opening of the Girls' School Miss Gocker, Principal, writes: 54 scholars attend the school, 12 of whom are boarding pupils.

From Kamerun, November 15.—Work goes on, but somewhat restricted. In 14 places Mr. Dager has administered communion during the last year, in many even twice. Over 100 evangelists are most of the time in many villages within an area of 70 miles. In the school work there is a shortage of writing books and material and also of the various school books, particularly in the village schools. We have now 21 permanent village schools with an attendance of about 1,500 scholars. In the last vacation there were 15 vacation schools in operation with about 700 scholars. . . . We know that the prayers for us in the homeland are heard of God, for He has most wonderfully kept and led us during these past months of the war.

## THE ISLAND WORLD

### Union Work in the Philippines

"WE are graduating 12 theological students in the Union Bible Seminary this year," writes President Harry Farmer, from Manila, Philippine Islands. "This is as large a class as we have ever turned out. From north and south they come to us and they will go out to preach the Gospel in seven dialects. Some of them speak more than one native language, and all of course know English. One young man can preach in three native dialects besides Spanish and English. Presbyterians, United Brethren, Baptists, and Disciples of Christ have joined with the Methodists in this Union Theological School. Through our Evangelical Union, made up of all missions; through our Philippine Islands Sunday-school Union, comprising the Sunday-schools of all denominations; through our Union Theological Seminary, union dormitories for students, union hospital, and the like, we are striking a high Christian note and forcibly putting the example of Christ before the Filipino people."

### Brave Samoan Women

NEW Guinea is not in all respects a paradise, tho it may prove the doorway to Paradise, as the veteran, James Chalmers, and his colleague, the youthful Oliver Tompkins, found when they were slain and eaten by cannibalistic natives 14 years ago. The verdict of the savages who the night before the murder said: "To-morrow, when the big star shall have climbed into the heavens the white man and his friends shall die," included the faithful Nagari and fearless mission boys in its foredoom. A few weeks later an old Raratongan, with tears streaming down his cheeks while he wrote, thus pleaded: "Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate

(Chalmers) and Mr. Tompkins were killed. In that village I would live. In that place where they killed them, Jesus Christ's name and his work I would teach to the people, that they may become Jesus' children. My wish is just this. You know it. I have spoken."

*The Chronicle* of the London Missionary Society states that to-day the young women of Samoa consider that they are fulfilling a high calling in going to New Guinea as the wives of Samoan pastors sent thither. The enthusiasm with which they approach their labors among the wild Papuans may be judged from the fact that many of them who have been left widows prefer to remain alone at their work in New Guinea rather than to go home. When these young women arrive in their field, they tackle the language energetically, and many become better linguists than their husbands. They take an equal share in the work of the mission; they teach in schools; they preach as eloquently as their husbands, when they are unavoidably absent on Sundays; in visiting the sick at out-stations, giving them help, or comforting the dying, they are most successful in leading their thoughts to the Savior. The blood of martyrs is thus the inspiration of Samoan Christian womanhood.—*S. S. Times*.

#### Jubilee in Formosa

THE Park Road Baptist Church at Bromley, Kent, has among its worshipers Dr. Maxwell who was privileged to be the pioneer of missions in Formosa in 1865. Thirty years ago Dr. and Mrs. Maxwell left the island for reasons of health, but the seed they had planted has become a great tree, and there are 4,000 adult members in the Formosan Church. Most of these 4,000 have never seen the face of their first missionaries, but at their Jubilee celebration in November last they held them in grateful remembrance. Six thousand members and adherents sent them a

beautiful Chinese scroll, and other tokens of love, including a small gold medal. Dr. Maxwell's younger son is in charge of the hospital at Tainau, Formosa.

#### MISCELLANEOUS

##### Scriptures Lost at Sea

THE cargo of the Japanese liner, *Ysaka Maru*, which was torpedoed and sunk in the Mediterranean, included 21,000 volumes belonging to the British and Foreign Bible Society. These books were being sent from London—some to Shanghai, for China; some to Port Said, for Egypt and Abyssinia; while 170 reams of printing paper were consigned to the Society's agency at Colombo for the purpose of printing Gospels in Sinhalese. The editions of the Scriptures included the following languages: English, French, German, Hebrew, Greek, Hindi, Urdu, Tamil, and Tigré. The cases also contained sets of maps specially printed to accompany the Old Testament in Tagalog (Philippine Islands) and 3,000 English Testaments, on India paper, sent as a gift from the Society's Auxiliary at Sydney to soldiers of the New South Wales contingents in Egypt. The total cost of these consignments was about £470.

##### Mr. Eddy's Adventures

THE experience of many missionaries in these times of danger on land and sea are indicated in the adventurous homeward voyage of Mr. Sherwood Eddy, who has recently returned to America after his very successful conferences and evangelistic meetings. In five Y. M. C. A. conventions they had an average attendance of 8,000 in each, or a total of over 40,000. At one place, miles from a railway, the audience rose to over 17,000.

Of the adventurous voyage home, he writes: "At Aden we found a battle in progress outside the city. As we came through the Suez Canal it was lined with British troops, where they are concentrating nearly half a million men to meet

the proposed attack from the German and Turkish forces. At Port Said we took on a big gun for defense, astern. The gunner was one of forty-three survivors from the torpedoed *Haak*. The man opposite me at the table had, during the year, been in two ships that were torpedoed and in one wreck. As the submarines had just sunk our sister ship, the *Persia*, in seven minutes without warning, by the captain's order we had to have life preservers ready night and day. We left the usual course, skirting the coast of Africa and zig-zagged every day to escape the submarines. By night we steamed full speed ahead in the absolute darkness with no light showing, running the risk of collision, in order to escape the submarines. . . .

"I sailed from England on the *Philadelphia*, as a neutral American vessel, in order to save my family from anxiety. The first night we ran into a sailing vessel, and sank her, losing half our boats, our mast and one propeller. Strangely enough this collision occurred at the point where I was shipwrecked at Holyhead twenty years ago when the Cunard *Cephalonia* went down. We then put back to Liverpool and I started again on the White Star *Adriatic*, skirting the coast of Ireland. We had a convoy, but received a wireless communication that a submarine was in our neighborhood. The surface of the water was covered with oil which they had thrown out to dim the periscope of the submarine. Next morning we learned that they had caught the submarine instead of her catching us. After ten days of storm and head winds, we finally landed safe and well in New York."

#### OBITUARY

##### Dr. Thompson and Mr. MacNair of Japan

STRONG recruits will be needed to fill the places of two of the missionaries of the Presbyterian Board in

Japan, who have died within the last few months, Rev. David Thompson, D.D., and Rev. Theodore MacNair. The former was the first ordained missionary to be sent by the Board to Japan, and his fifty-two years of service covered the whole history of modern Japan.

His modesty and simplicity, his love of the people, his pure devotion, his patient enduringness, his prayerfulness, his integrity, all the fine qualities of his elevated Christian character, made him a man trusted and beloved.

Perhaps the greatest service which Mr. MacNair rendered to the Church in Japan was in connection with its hymnology. Chiefly through his activity and ability and patience, almost all the churches in Japan are united in the use of an admirable hymnal.

##### R. P. Gorbold of Japan

REV. R. P. GORBOLD, who died recently in Japan, had the true missionary spirit. Refused appointment by the Presbyterian Board for health reasons, he went out to Japan as a teacher in the government schools, and so commended himself to the missionaries on the field that in spite of his heart weakness, he was appointed a missionary by the Board and returned to Japan in 1905. His fellow workers feel that in the ten years of his missionary work he had rendered a full life-time service. He was a light that burned and shone. With courage and faith that were absolutely dauntless; with unresting energy and enterprise; with a notable faculty of communicating to others his own zeal and enthusiasm; with deep love of the Japanese people and confidence and trust in the Japanese ministers and evangelists, who worked with him, Mr. Gorbold planned and single-handed was carrying out in the city of Kyoto, a most complete and courageous scheme of city evangelization.

# BOOKS ON MISSIONS AND MISSION LANDS



**Mary Bird in Persia.** By Clara C. Rice. Illustrated, 8vo. 200 pp. 3s. 6d. Church Missionary Society, London, 1916.

A fellow missionary has here drawn an inspiring picture of Miss Mary Bird, a pioneer missionary, physician and teacher to the Moslems of Persia (1891 to 1914). The story includes not only an account of the life of a noble, self-sacrificing and efficient missionary, but gives, briefly, much helpful information concerning ancient and modern Persia and Persian customs, and a final chapter on the present opportunity.

Miss Bird's experiences were varied, some amusing, others pathetic. She visited the princess in her garden and the poor woman in her hovel. On her visiting list were Turkish, Jewish, Arab, and Bahai ladies. Even the men treated her with respect and children were greatly drawn to "Khanum Maryam" the friend of Persia.

Mrs. Rice sees in the present opportunity ground for hope in the open-mindedness of the Persians. They desire modern education, womanhood is coming toward emancipation, there is a more receptive attitude toward Christianity and in spite of the recent persecutions the native church is growing stronger.

**Sketches From Formosa.** By Wm. Campbell, F.R.G.S. Illustrated, 8vo. 394 pp. 6s. net. Marshall Brothers, London, 1915.

Dr. Campbell, a missionary of the Presbyterian Church of England for forty-four years and the author of *Missionary Success in Formosa*, writes delightful sketches of life in an unfamiliar spot. His narrative is by far the best recent missionary book on Formosa and includes humorous experi-

ences, narrow escapes, adventurous journeys, hard work and inspiring harvests.

Dr. Campbell speaks highly of the Japanese as colonizers, and their administration of Formosa. The progress in the last fifteen years has been very marked and it is expected that before long Formosa will be as modern as Japan.

**The Mikado—Institution and Person.** By Wm. Elliot Griffis, D.D. 8vo, 346 pp. \$1.50 net. Princeton University Press, 1915.

Dr. Griffis, one of the foremost authorities on things Japanese, has written with the enthusiasm of a lover of Japan. His life in Japan made him familiar with the feudal customs and with modern achievements and he recognizes both the glories and the defects of the civilization and institutions of the Mikado's empire. The secret of Japan's power he believes to be Mikadoism or the loyalty of the people to their ideal of the incarnation of Japanese history, religion and power. With the Mikado as a text, Dr. Griffis has given us an exceedingly illuminating account of the history, customs, convictions and progress of Japan. The glimpses of the life and character of Mutsuhito, the late Emperor, show him to have been a man of strength, energy, and versatility. The Mikado furnishes a key to many of the mysteries of Japanese characteristics.

**The Sunday-school Teacher and the Program of Jesus.** By Geo. H. Trull and Jay S. Stowell. 12mo. 160 pp. 50 cents, net. The Westminster Press, Philadelphia, 1915.

The Sunday-school that omits missions from its program neglects the foremost

teaching of the Bible and misses the inspiration of Christian progress. The Sunday-school teachers should be trained to understand the Christian missionary program and to take a vital interest in it. This little volume furnishes an excellent text-book and should be included in every training course. The bibliography is valuable as are the questions for discussion.

**A Round Dozen.** By Catherine I. Davidson. Illustrated, 12mo. 158 pp. 1s. 6d. Marshall Brothers, London, 1915.

These are stories of children in India from one to twelve years old—each chapter devoted to a child of given age. They are captivating stories for children and well fitted to awaken and foster sympathy of children in white for their brothers and sisters in brown.

#### PAMPHLETS

**The Foreign Missions Handbook** of the United Presbyterian Church of North America is remarkable for its 28 pages of illuminating pictures and charts. The text is likewise good reading—not a dry report—and tells of great facts and events in Egypt, the Sudan, and India. The incidents and other data offer excellent material for missionary addresses.

**The Perpetual Prayer Calendar** published by Oliphants (Edinburgh and London) has a message from Scripture or from some noted Christian teacher and definite topics for prayer for every day in the year. It is adapted to all Christians and to any year.

"**But Now Saith the Lord**" is a missionary anthem by T. Tertius Noble, organist of St. Thomas' Church, New York City, brought out by the Educational Department of the Board of Missions of the Protestant Episcopal Church. It is a splendid piece of work, and appropriate for any season, but conspicuously for Epiphany and Lent. The prices are ten cents a copy; eight cents in quantities of twelve or more.

**Almanac of Missions, 1916.** 48 pp. Issued by the American Board of Commissioners for Foreign Missions.

**Israel, Past, Present and Future.** 93 pp. Chicago Hebrew Mission, Chicago, 1915.

**Israel: Past, Present and Future** is a report of the valuable addresses delivered at the conference on behalf of Israel in Chicago last November under the auspices of the Chicago Hebrew Mission. They are worthy of study and throw much light on the Bible and on history.

**The War Journal of a Missionary in Persia** is a thrilling account of the terrible scenes and experiences last year around Urumia. This journal shows suffering, but it also reveals heroism; it describes fiendish brutality, but also tells of Christlike sacrifice. The reading of this narrative leads us to weep for the Syrians, to despise, pity, and pray for the Turks and Kurds, and to admire and honor the heroic missionaries of Christ. 5 cents. Presbyterian Foreign Mission Board, 156 Fifth Avenue, New York, 1915.

**The Septuagenary of the Presbyterian Mission Press, Shanghai,** tells the story of a most useful branch of missionary work in China. The Press employs 216 Chinese and has issued thousands of Bibles, tracts, books and papers.

**The Second Missionary Venture.** is an address, delivered at Oberlin College, in which Rev. Warren H. Wilson describes how he became interested in missions and was led into religious social service at home. "The Second Venture" emphasizes the less stern and more pleasant duties.

#### NEW BOOKS

**A Hero of the Afghan Frontier.** The Splendid Life Story of T. L. Pennell, M.D. Retold for Boys and Girls. By Alice M. Pennell. Illustrated, 12mo. 209 pp. \$1.00, net. Fleming H. Revell Co., New York, 1915.

**Missionary Crusaders.** Stories of the Dauntless Courage and Remarkable Adventures Which Missionaries Have Had Whilst Carrying Out Their Duties in Many Parts of the World. By Claud Field, M.A. Illustrated, 12mo. 221 pp. Fleming H. Revell Co., New York, 1915.

**Campaigning For Christ in Japan.** By Rev. S. H. Wainright, M.D., D.D. 12mo. 170 pp. 75 cents. Publishing House M. E. Church, South, Nashville, Tenn., 1915.

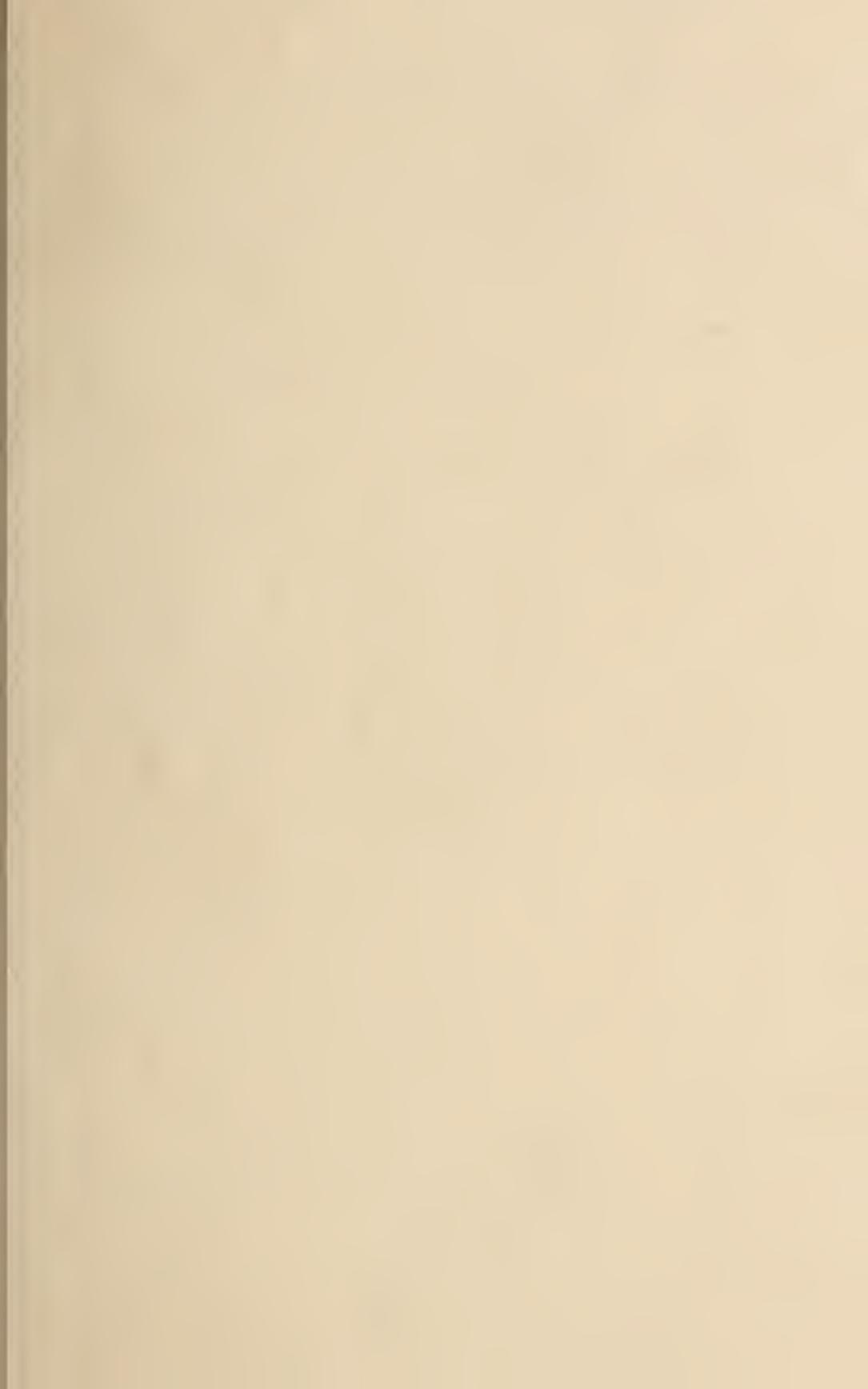
**A Short History of Japan.** By Ernest Wilson Clement. Illustrated, 12mo. 190 pp. \$1.00, net. University of Chicago Press, Chicago, 1915.

**Modern Movements Among Moslems.** By Samuel Graham Wilson, D.D. 305 pp. 12mo. \$1.50, net. Fleming H. Revell Co., New York, 1915.

**Fifty Years of Association Work Among Young Women, 1866-1916.** A History of Young Women's Christian Associations in the United States of America. By Elizabeth Wilson. 8vo. 402 pp. \$1.35, net. National Board Y. W. C. A., New York, 1916.

**The Union of Christian Forces in America.** By Robert A. Ashworth. 12mo. 266 pp. 75 cents, net. American Sunday School Union, Philadelphia, 1915.

**Confucianism And Its Rivals.** By Herbert A. Giles. \$2.25, net. Charles Scribner's Sons, New York, 1915.



Revised 1911

**For use in Library only**

I-7 v.39  
Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9480